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THE  
SOUTHERN  
BAPTIST ALMANAC  
AND  
ANNUAL REGISTER,  
FOR THE YEAR OF OUR LORD,  
1850.

BEING THE 2d AFTER BISSEXTILE OR LEAP YEAR,

AND THE

*Seventy fourth of the Independence of the U. States of America.*

NASHVILLE:

PUBLISHED FOR THE TENNESSEE PUBLICATION SOCIETY.

BY GRAVES & SHANKLAND,

*Arcade Buildings, Union street.*

W. F. BANG & CO.

PRINTERS.

## THE TENNESSEE BAPTIST FOR 1850!!

**E**SPECIALLY *Commended to the notice of EVERY BAPTIST*, friendly to the uncompromising advocacy of *Baptist* principles, and opposed to error: who love the pure Republican principles of the Gospel and primitive christianity, and are opposed to despotic hierarchies and human traditions!!

### THE TENNESSEE BAPTIST,

REV. J. R. GRAVES, Editor.

Is published weekly on a Large Double Medium Sheet, at the low price of \$2 00 in advance or \$2 50 at the close of the year. It is *the oldest* and *the cheapest* paper in the whole South, or South West! It has already attained the largest subscription list of any baptist paper in the whole South having added nearly 1000 new subscribers yearly for the past two or three years, and its list is still swelling with a rapidity unexampled in the history of Baptist Papers North or South. This is owing to its open and undaunted advocacy of baptist principles, and its uncompromising opposition to error, human traditions, and ecclesiastical usurpation and despotism.—In this crisis in the history of the Baptist Denomination South, the untiring efforts of *isms* to oppose the triumphant progress of truth, the Editor will use every effort to make "The Baptist" A PAPER FOR THE TIMES, A SHEET FOR THE PEOPLE, AND PREEMINENTLY

#### THE GREAT BAPTIST CAMPAIGN DOCUMENT

for the Denomination in the South West. Its motto is, OPPOSITION TO ANTI-CHRIST! in whatever form disguised whether in papacy or prelacy, in Protestantism, Puseyism or Pedomism, and opposed to all spiritual despotisms and antisciptural church governments, whether Monarchical, Oligarchical or Hierarchical, and all spiritual wickedness, though entrenched in high places.

It is devoted to the fearless defence of that form of doctrine once delivered the saints, and to the Republican principles of the Gospel and the churches of Christ, and neither the favor nor *detractions* (which have been so unsparingly lavished upon him) of the supporters of false doctrines, and false principles, or papal traditions, will cause the Editor to swerve one "jot or tittle" from his course of opposition to

#### SCRIPTURAL ERRORS, AND SPIRITUAL TYRANNIES!

Discussions may be evolved, but they will be discussions of *principles*, not *personalities*, except where attacks are made upon the Editor's private character, when he will claim the right of a defence.

During the year 1850, the following series of *original* articles will appear, either of which, we are confident, will repay the subscription price for one year.

1st Series. THE CLAIMS OF EXISTING CHURCHES EXAMINED BY THE MODEL CHURCHES IN THE NEW TESTAMENT.

2d Series. THE KINGDOM OF CHRIST, (see Dan. 2, 44.) *When set up? Of whom composed? Its constitution—laws and ordinances? Its History.*

3d Series. WHOM HAS THE WORLD PERSECUTED? Whom did Pagan—Papal—Protestant Rome persecute? Whom have Lutherans, Presbyterians, Episcopalians and Puritans persecuted? What is christian persecution now? Who persecute now? (This will contain the history of persecutions received from the hands of pedobaptists in all ages, and will be a treasure of Ecclesiastical history.)

4. THE "ISM" OF PEDOBAPTISM, continued.

5. The Discussion between Hurt and Burrow, (a defence of baptist prin-

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## ECLIPSES IN THE YEAR 1850.

There will be but two eclipses this year, both of the Sun.

1st. The Sun will be eclipsed on the 12th of February, invisible to us on account of the Sun's being below our horizon. Ecliptic conjunction 41 minutes after midnight, and of course invisible.

2d. The Sun will be eclipsed in the afternoon of the 7th of August, invisible in account of the moon's small north latitude (being only one minute and twenty seconds,) as well as the time of days. Ecliptic conjunction, 1 minute after 4 o'clock in the afternoon.

This eclipse will be total to all that portion of our earth over which the centre of the penumbra passes.

The central and total eclipse will commence on the earth in lat. 120 north, and long. 127° 45' west of Nashville. This point will be found among the Ladrone and Carolinas' Islands, in the N. Pacific Ocean. It will also be central and total on the meridian in lat 180 north, and long. 60° west of Nashville. This will also be found in the North Pacific Ocean, a little east of the Sandwich Islands.

The central and total eclipse will finally leave the earth in lat. 10° south and long. 0° 45' east of the meridian of Nashville. This point will fall in South Pacific Ocean, a little west of Amazonia in South America.

The duration of the general eclipse, that is from the time the penumbra first touches the earth, until it finally leaves, it will be 3 hours and 25 minutes.

## MOVEABLE FEASTS.

Septuagesima Sunday	- - - Jan. 27	Low Sunday	- - - April 7
Shrove Sunday	- - - Feb. 10	Rogation Sunday	- - - May 5
Ash Wednesday	- - - " 13	Ascension Day	- - - " 9
Palm Sunday	- - - March 2	Whit Sunday	- - - " 19
Good Friday	- - - " 29	Trinity Sunday	- - - " 20
EASTER SUNDAY	- - - " 3	Advent Sunday	- - - Dec. 1



1st Mo. **January,** 31 Days

## MOON'S PHASES.

	D.	H.	M.
Last Quarter,	5	8	8 <i>morn.</i>
New Moon,	13	5	44 <i>morn.</i>
First Quarter,	20	10	23 <i>aft'n.</i>
Full Moon,	27	7	14 <i>aft'n.</i>

Day Mo	Day of Week.	Ris's	Sets.	R & S	D's place
1	Tuesday	7 12	4 48	7 51	525
2	Wednes	7 12	4 48	8 47	8
3	Thurs	7 11	4 49	9 43	21
4	Friday	7 11	4 49	10 39	4
5	Sat	7 11	4 49	11 35	17
6	SUND	7 10	4 50	mo 31	00
7	Monday	7 10	4 50	1 27	13
8	Tuesday	7 9	4 51	2 23	26
9	Wednes	7 9	4 51	3 19	8
10	Thurs	7 8	4 52	4 15	20
11	Friday	7 8	4 52	5 11	2
12	Sat	7 8	4 52	6 7	15
13	SUND	7 7	4 53	Sets.	28
14	Monday	7 7	4 53	6 12	11
15	Tuesday	7 6	4 54	7 9	24
16	Wednes	7 6	4 54	8 6	6
17	Thurs	7 5	4 55	9 3	18
18	Friday	7 4	4 56	10 0	0
19	Sat	7 3	4 57	10 57	12
20	SUND	7 2	4 58	11 54	24
21	Monday	7 1	4 59	mo 51	6
22	Tuesday	7 0	5 0	1 48	21
23	Wednes	7 0	5 0	2 45	6
24	Thurs	6 59	5 1	3 42	21
25	Friday	6 58	5 2	4 39	6
26	Sat	6 58	5 2	5 36	21
27	SUND	6 57	5 3	Rises.	5
28	Monday	6 56	5 4	5 52	19
29	Tuesday	6 55	5 5	6 45	3
30	Wednes	6 54	5 6	7 37	17
31	Thurs	6 53	5 7	8 29	1

2d Mo. **February,** 28 Days.

## MOON'S PHASES.

	D.	H.	M.
Last Quarter,	4	0	2 <i>morn.</i>
New Moon,	12	0	41 <i>morn.</i>
First Quarter,	19	10	26 <i>morn.</i>
Full Moon,	26	6	5 <i>morn.</i>

Day Mo	Day of Week.	Ris's	Sets.	R & S	D's place
1	Friday	6 52	5 8	9 21	14
2	Saturd'y	6 51	5 9	10 13	27
3	SUND.	6 50	5 10	11 5	10
4	Monday	6 49	5 11	11 57	23
5	Tuesday	6 48	5 12	mo 49	5
6	Wednes.	6 47	5 13	1 41	17
7	Thurs	6 46	5 14	2 33	29
8	Friday	6 45	5 15	3 25	11
9	Sat	6 44	5 16	4 17	23
10	SUND	6 43	5 17	5 9	5
11	Monday	6 42	5 18	6 1	18
12	Tuesday	6 41	5 19	Sets.	11
13	Wednes	6 40	5 20	6 46	14
14	Thurs	6 39	5 21	7 40	27
15	Friday	6 38	5 22	8 34	10
16	Sat	6 37	5 23	9 29	23
17	SUND	6 36	5 24	10 22	6
18	Monday	6 34	5 26	11 16	19
19	Tuesday	6 33	5 27	mo 10	1
20	Wednes	6 32	5 28	1 4	13
21	Thurs	6 31	5 29	1 58	23
22	Friday	6 30	5 30	2 52	13
23	Sat	6 29	5 31	3 46	28
24	SUND	6 28	5 32	4 40	13
25	Monday	6 27	5 33	5 33	28
26	Tuesday	6 26	5 34	Rises.	12
27	Wednes	6 25	5 35	6 45	26
28	Thurs	6 24	5 36	7 33	10

## INFANT BAPTISM ONLY A JEWISH TRADITION.

Dr. Wall the celebrated Episcopalian Historian, clearly establishes the fact that Infant Baptism has no higher authority than an acknowledged tradition of the later Jews! He admits (see his Hls. Baptism, vol. page 27,) that there is no mention made of the baptism of infants by John or Christ or his disciples, and there is no authority for the practice in the language of the commission. He still believes that Christ intended that infants should be baptized, and the reason he gives why no mention was made of children from the beginning to the end, was that it was so common a thing, of such universal practice!! He says that it was the custom among the Jews to baptize the children of their proselytes.—it was a thing well known, and this fact gives great light for the better understanding of the commission. "For when the commission is given in such short words, and there is no expression what they shall do with the infants of those who become proselytes; the natural and obvious termination is, that they must do in the matter as they

3d Mo. **March.** 31 Days.

## MOON'S PHASES.

		D.	H.	M.	
Last Quarter,	5	5	14	af'n.	
New Moon,	13	5	20	af'n.	
First Quarter,	20	8	26	af'n.	
Full Moon,	27	5	24	af'n.	

4th Mo. **April.** 30 Days.

## MOON'S PHASES.

		D.	H.	M.	
Last Quarter,	4	10	46	morn.	
New Moon,	12	6	54	morn.	
First Quarter,	19	5	2	morn.	
Full Moon,	26	5	22	morn.	

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Friday	6 22	5 38	8 21	23
2	Saturday	6 21	5 39	9 9	m 6
3	SUND	6 19	5 41	9 57	19
4	Monday	6 18	5 42	10 44	f 1
5	Tuesday	6 17	5 43	11 31	13
6	Wednes	6 16	5 44	m. 18	25
7	Thursd	6 15	5 45	1 5	v 7
8	Friday	6 14	5 46	1 52	19
9	Saturday	6 13	5 47	2 39	≈ 1
10	SUND	6 12	5 48	3 26	13
11	Monday	6 11	5 49	4 13	27
12	Tuesday	6 10	5 50	5 0	× 10
13	Wednes	6 9	5 51	sets.	23
14	Thursd	6 8	5 52	6 42	γ 6
15	Friday	6 7	5 53	7 32	19
16	Saturday	6 6	5 54	8 22	8 2
17	SUND	6 4	5 54	9 12	15
18	Monday	6 3	5 55	10 2	28
19	Tuesday	6 2	5 57	10 52	□ 11
20	Wednes	6 0	6 9	11 42	24
21	Thursd	5 59	6 0	m. 32	∅ 8
22	Friday	5 58	6 1	1 22	22
23	Saturday	5 57	6 2	2 12	Ω 6
24	SUND	5 56	6 3	3 2	20
25	Monday	5 55	6 5	3 52	∩ 4
26	Tuesday	5 54	6 6	4 41	18
27	Wednes	5 53	6 7	Rises	≈ 2
28	Thursd	5 52	6 8	6 52	16
29	Friday	5 51	6 9	7 35	∩ 0
30	Saturdy	5 50	6 10	8 18	14
31	SUND	5 48	6 12	9 1	∩ 27

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Monday	5 47	6 13	9 44	f 10
2	Tuesday	5 46	6 14	10 27	23
3	Wednes	5 45	6 15	11 10	v 5
4	Thursd	5 44	6 16	11 53	17
5	Friday	5 43	6 17	mo 36	29
6	Saturday	5 42	6 18	1 19	≈ 11
7	SUND	5 41	6 19	2 2	23
8	Monday	5 40	6 20	2 45	× 5
9	Tuesday	5 39	6 21	3 27	17
10	Wednes	5 37	6 23	4 9	× 29
11	Thursd	5 36	6 24	4 51	γ 13
12	Friday	5 35	6 25	Sets.	27
13	Saturday	5 34	6 26	7 33	8 11
14	SUND	5 33	6 27	8 19	25
15	Monday	5 32	6 28	9 5	□ 9
16	Tuesday	5 31	6 29	9 51	23
17	Wednes	5 30	6 30	10 36	∅ 7
18	Thursd	5 29	6 31	11 21	21
19	Friday	5 28	6 32	mo 6	Ω 4
20	Saturday	5 27	6 33	0 51	11
21	SUND	5 26	6 34	1 36	∩ 5
22	Monday	5 25	6 35	2 21	18
23	Tuesday	5 24	6 36	3 6	21
24	Wednes	5 23	6 37	3 51	≈ 14
25	Thursd	5 22	6 38	4 36	27
26	Friday	5 21	6 39	Rises.	∩ 0
27	Saturday	5 20	6 40	7 44	23
28	SUND	5 18	6 42	8 23	δ 6
29	Monday	5 17	6 43	9 2	1
30	Tuesday	5 16	6 44	9 41	f 29

and the church in which they lived always used to do." He says it was the common practice of the Jews to baptize the children of their proselytes and therefore the disciples understood Christ to require them to baptize the infants of their disciples! and that we understanding this fact can rightly understand how the commission warrants infant baptism!" We are willing it should reason the authority of proselyte baptism. Now, what is the truth in reference to this sort of baptism? Why, it never was instituted by Moses.—No such law was ever given to the Jew;—it is no ordinance of God—but one of the traditions of the Elders!! One more fact Proselyte baptism cannot be proved to have existed until 200 years after Christ This, Gale most unquestionably proves in his Reflections upon Wall—p. 342. The best origin then, that Dr. Wall could give of infant baptism, is a modern Jewish tradition, originating about 200 years after Christ! It was hailed in triumph when it first appeared and its author dubbed D. D. but pedobaptists are getting sick of it of late years.

5th Mo. **May,** 31 Days.

## MOON'S PHASES.

	D.	H.	M.
First Quarter,	4	3	33 <i>morn.</i>
New Moon,	11	5	30 <i>aft'n.</i>
First Quarter,	18	0	39 <i>aft'n.</i>
Full Moon,	25	6	24 <i>aft'n.</i>

6th Mo. **June,** 30 Days.

## MOON'S PHASES.

	D.	H.	M.
Last Quarter,	2	5	35 <i>aft'n.</i>
New Moon,	10	1	49 <i>morn.</i>
First Quarter,	16	8	45 <i>aft'n.</i>
Full Moon,	24	8	37 <i>morn.</i>

Day Mo.	Day of Week.	Ris's	Sets.	R & S	D's pl'ce
1	Wednes	5 15	6 45	10 20	☾ 12
2	Thursd	5 15	6 45	10 59	25
3	Friday	5 14	6 46	11 38	≈ 8
4	Saturday	5 13	6 47	m. 16	21
5	SUND	5 12	6 48	0 54	☾ 4
6	Monday	5 11	6 49	1 32	16
7	Tuesday	5 10	6 50	2 10	23
8	Wednes	5 9	6 51	2 48	☾ 10
9	Thursd	5 8	6 52	3 26	22
10	Friday	5 7	6 53	4 4	8 4
11	Saturday	5 6	6 54	Sets.	19
12	SUND	5 5	6 55	7 37	☐ 4
13	Monday	5 5	6 55	8 18	18
14	Tuesday	5 4	6 56	8 59	☾ 2
15	Wednes	5 4	6 56	9 40	16
16	Thursd	5 2	6 58	10 21	☾ 0
17	Friday	5 2	6 58	11 2	14
18	Saturday	5 1	6 59	11 43	27
19	SUND	5 0	7 0	m. 24	☾ 12
20	Monday	4 59	7 1	1 5	26
21	Tuesday	4 59	7 1	1 46	☐ 9
22	Wednes	4 58	7 2	2 27	22
23	Thursd	4 57	7 3	3 8	☾ 5
24	Friday	4 57	7 3	3 49	18
25	Saturday	4 56	7 4	Rises	☐ 1
26	SUND	4 55	7 5	7 41	13
27	Monday	4 54	7 6	8 18	25
28	Tuesday	4 54	7 6	8 55	☾ 7
29	Wednes	4 53	7 7	9 32	19
30	Thursd	4 52	7 8	10 9	≈ 1
31	Friday	4 52	7 8	10 46	13

Day Mo.	Day of Week.	R & S	Sets.	R & S	D's pl'ce
1	Saturday	4 52	7 8	11 23	≈ 27
2	SUND	4 51	7 9	m. 00	☐ 11
3	Monday	4 51	7 9	0 37	24
4	Tuesday	4 50	7 10	1 14	☾ 7
5	Wednes	4 50	7 10	1 51	20
6	Thursd	4 50	7 10	2 28	8 3
7	Friday	4 49	7 11	3 5	16
8	Saturday	4 49	7 11	3 42	29
9	SUND	4 49	7 11	4 18	☐ 12
10	Monday	4 48	7 12	Sets.	25
11	Tuesday	4 48	7 12	8 25	☐ 9
12	Wednes	4 48	7 12	9 3	23
13	Thursd	4 48	7 12	9 41	☾ 7
14	Friday	4 47	7 13	10 19	21
15	Saturday	4 47	7 13	10 57	☾ 5
16	SUND	4 47	7 13	11 35	19
17	Monday	4 47	7 13	m. 13	≈ 3
18	Tuesday	4 47	7 13	0 51	17
19	Wednes	4 47	7 14	1 29	☾ 1
20	Thursd	4 46	7 14	2 7	15
21	Friday	4 46	7 14	2 45	28
22	Saturday	4 46	7 14	3 23	☐ 10
23	SUND	4 46	7 14	4 1	22
24	Monday	4 47	7 13	Rises	☾ 4
25	Tuesday	4 47	7 13	8 11	16
26	Wednes	4 47	7 13	8 48	28
27	Thursd	4 47	7 13	9 25	≈ 10
28	Friday	4 47	7 13	10 2	22
29	Saturday	4 47	7 13	10 39	☾ 4
30	SUND	4 47	7 13	11 16	16

## INFANT BAPTISM IN A DILEMMA!

Infant Baptism, is it from heaven, or of man? If it be from Heaven, of course it was instituted by Christ, or practiced by the apostles, why can you not find one solitary precept of, or example for it within the lids of the Bible? For *everything* that God requires we can find both commands and examples,—for the *circumcision* of children, for the *baptism of believers*—but concerning the baptism of infants, the Bible is as silent as the grave! Why is it, unless it be an institution of men? If of men, why will professed christians practice it in the name, and by the authority and command of God? Where is that command to be found?

We would say to every friend and advocate of infant baptism, If it be from heaven, prove it by *one* precept or example in God's word. But if you cannot, it is of men, and you should not countenance or uphold it, by its practice or your influence.

Work for every Pedobaptist for three months. Find *one precept for or example* of infant baptism in the Bible.



7th Mo.	July,	31 Days.	8th Mo.	August,	31 Days.		
MOON'S PHASES.			MOON'S PHASES.				
	D.	H.	M.		D.	H.	M.
Last Quarter,	2	7	59 <i>morn.</i>	New Moon,	7	3	45 <i>aft'n.</i>
New Moon,	9	8	51 <i>morn.</i>	First Quarter,	14	4	43 <i>aft'n.</i>
First Quarter,	16	6	37 <i>morn.</i>	Full Moon,	22	3	17 <i>aft'n.</i>
Full Moon,	23	11	43 <i>aft'n.</i>	Last Quarter,	30	4	7 <i>morn.</i>
Last Quarter,	31	6	28 <i>aft'n.</i>				

Day Mo.	Day of Week.	Rls's	Sets.	R & S	pl'ce	Day Mo.	Day of Week.	Ris's	Sets.	R & S	pl'ce
1	Monday	4 43	7 12	11 53	☾ 0	1	Thursd	5 5	6 55	0 53	☾ 17
2	Tuesday	4 43	7 12	m. 30	14	2	Friday	5 6	6 54	1 33	☐ 2
3	Wednes	4 43	7 12	1 6	23	3	Saturday	5 6	6 54	2 13	17
4	Thursd	4 43	7 12	1 42	☾ 12	4	SUND	5 7	6 53	2 52	☾ 2
5	Friday	4 49	7 11	2 18	26	5	Monday	5 8	6 52	3 31	17
6	Saturday	4 49	7 11	2 54	☐ 10	6	Tuesday	5 9	6 51	4 10	☾ 1
7	SUND	4 49	7 11	3 30	24	7	Wednes	5 10	6 50	Sets.	15
8	Monday	4 50	7 10	4 06	☾ 3	8	Thursd	5 11	6 49	7 37	29
9	Tuesday	4 50	7 10	Sets.	21	9	Friday	5 12	6 48	8 18	☾ 13
10	Wednes	4 51	7 9	8 3	☾ 4	10	Saturday	5 13	6 47	8 59	27
11	Thursd	4 51	7 9	8 46	13	11	SUND	5 14	6 46	9 40	☐ 10
12	Friday	4 52	7 8	9 24	☾ 2	12	Monday	5 15	6 45	10 21	23
13	Saturd	4 52	7 8	10 2	16	13	Tuesday	5 15	6 45	11 2	☾ 6
14	SUND	4 52	7 8	10 40	☐ 0	14	Wednes	5 16	6 44	11 43	19
15	Monday	4 53	7 7	11 18	14	15	Thursd	5 17	6 43	m. 24	☾ 2
16	Tuesday	4 53	7 7	11 56	27	16	Friday	5 18	6 42	1 5	15
17	Wednes	4 54	7 6	m. 34	☐ 10	17	Saturday	5 19	6 41	1 46	28
18	Thursd	4 55	7 5	1 12	23	18	SUND	5 20	6 40	2 26	☾ 10
19	Friday	4 55	7 5	1 50	☾ 6	19	Monday	5 21	6 39	3 6	22
20	Saturd	4 56	7 4	2 28	19	20	Tuesday	5 22	6 38	3 46	☾ 4
21	SUND	4 57	7 3	3 6	☾ 2	21	Wednes	5 23	6 37	4 23	☾ 17
22	Monday	4 57	7 3	3 44	11	22	Thursd	5 25	6 35	Rises	☐ 0
23	Tuesday	4 58	7 2	Rises	26	23	Friday	5 26	6 34	7 26	☾ 13
24	Wednes	4 59	7 1	7 33	☐ 8	24	Saturday	5 27	6 33	8 11	26
25	Thursd	4 59	7 1	8 13	20	25	SUND	5 28	6 32	8 56	☾ 9
26	Friday	5 0	7 0	8 53	☐ 2	26	Monday	5 29	6 31	9 41	☾ 29
27	Saturday	5 1	6 59	9 33	14	27	Tuesday	5 30	6 30	10 26	☾ 4
28	SUND	5 1	6 59	10 13	26	28	Wednes	5 31	6 29	11 11	16
29	Monday	5 2	6 58	10 53	☾ 8	29	Thursd	5 32	6 28	11 56	28
30	Tuesday	5 3	6 57	11 33	20	30	Friday	5 33	6 27	m. 40	☐ 10
31	Wednes	5 4	6 56	m. 13	☾ 2	31	Saturday	5 34	6 26	1 24	22

## THE VERDICT OF A JURY AGAINST INFANT BAPTISM.

We have offered a premium of \$1000 for two successive years to any pedobaptist who would find in the Bible one passage, affording either precept for, or example of infant baptism, but no one has as yet claimed the reward. The query is what we should do were a passage offered and the money claimed? We could be sued for it, and if the jury decided that the passage proved infant sprinkling, we should be compelled to pay. Early in the last century a baptist by the name of Robert Calver living in N. J. offered \$20 reward to any one producing a text to prove infant baptism. Rev. S. Harker a pedobaptist took him up, and carried a text to the advertiser, but Calver would not allow that I. B. was in it, and Harker *sued him*. The case was tried and the jury decided that the passage did not sustain infant baptism. Mr. Calver then offered \$40 reward for a passage, but warned by the failure of Mr. H. no claimant ever appeared.



9th Mo. September, 30 Days.

MOON'S PHASES.

	D.	H.	M.
New Moon,	5	11	24 <i>aft'n.</i>
First Quarter,	13	6	6 <i>morn.</i>
Full Moon,	21	6	39 <i>morn.</i>
Last Quarter,	23	1	11 <i>aft'n.</i>

10th Mo. October, 31 Days

MOON'S PHASES.

	D.	H.	M.
New Moon,	5	8	51 <i>morn.</i>
First Quarter,	12	10	13 <i>aft'n.</i>
Full Moon,	20	7	19 <i>aft'n.</i>
Last Quarter,	27	10	27 <i>aft'n.</i>

Day Mo	Day of Week.	Ris's	Sets.	R & S	pl'ce
1	SUND	5 35	6 25	2 8	☾ 7
2	Monday	5 36	6 24	2 52	☾
3	Tuesday	5 37	6 23	3 36	☾ 7
4	Wednes	5 33	6 22	4 20	☾ 22
5	Thursd	5 39	6 21	Sets.	☾ 7
6	Friday	5 40	6 20	6 56	☾ 21
7	Saturday	5 42	6 18	7 41	☾ 5
8	SUND	5 43	6 17	8 26	☾ 19
9	Monday	5 44	6 16	9 10	☾ 3
10	Tuesday	5 45	6 15	9 54	☾ 17
11	Wednes	5 46	6 14	10 38	☾ 0
12	Thursd	5 47	6 13	11 22	☾ 12
13	Friday	5 48	6 12	Mo 6	☾ 24
14	Saturday	5 49	6 11	0 50	☾ 6
15	SUND	5 50	6 10	1 34	☾ 13
16	Monday	5 52	6 8	2 18	☾ 0
17	Tuesday	5 53	6 7	3 2	☾ 12
18	Wednes	5 55	6 5	3 46	☾ 24
19	Thursd	5 56	6 4	4 30	☾ 6
20	Friday	5 58	6 2	5 14	☾ 18
21	Saturday	5 59	6 1	Rises-	☾ 2
22	SUND	6 0	6 0	7 11	☾ 16
23	Monday	6 1	5 59	8 6	☾ 0
24	Tuesday	6 2	5 58	8 57	☾ 13
25	Wednes	6 3	6 57	9 48	☾ 26
26	Thursd	6 4	6 56	10 38	☾ 9
27	Friday	6 5	5 55	11 28	☾ 22
28	Saturday	6 6	5 54	Mo 18	☾ 5
29	SUND	6 7	5 53	1 8	☾ 18
30	Monday	6 7	5 53	1 53	☾ 1

Day Mo	Day of Week.	Ris's	Sets.	R & S	pl'ce
1	Tuesday	6 9	5 51	2 43	☾ 15
2	Wednes	6 10	5 50	3 38	☾ 29
3	Thursd	6 11	5 49	4 23	☾ 19
4	Friday	6 12	5 48	5 13	☾ 27
5	Saturday	6 13	5 47	Sets.	☾ 11
6	SUND	6 14	5 46	6 52	☾ 25
7	Monday	6 15	5 45	7 40	☾ 9
8	Tuesday	6 16	5 44	8 23	☾ 23
9	Wednes	6 18	5 42	9 16	☾ 7
10	Thursd	6 19	5 41	10 4	☾ 26
11	Friday	6 20	5 40	10 52	☾ 3
12	Saturday	6 21	5 39	11 40	☾ 16
13	SUND	6 22	5 38	m. 23	☾ 29
14	Monday	6 23	5 37	1 16	☾ 11
15	Tuesday	6 24	5 36	2 4	☾ 23
16	Wednes	6 25	5 35	2 52	☾ 1
17	Thursd	6 26	5 34	3 40	☾ 14
18	Friday	6 23	5 32	4 27	☾ 28
19	Saturday	6 29	5 31	5 14	☾ 10
20	SUND	6 30	5 30	Rises	☾ 25
21	Monday	6 31	5 29	6 19	☾ 0
22	Tuesday	6 32	5 28	7 15	☾ 20
23	Wednes	6 33	5 27	8 11	☾ 3
24	Thursd	6 34	5 26	9 6	☾ 16
25	Friday	6 35	5 25	10 1	☾ 29
26	Saturday	6 36	5 24	10 56	☾ 13
27	SUND	6 37	5 23	11 51	☾ 1
28	Monday	6 38	5 22	m. 46	☾ 14
29	Tuesday	6 39	5 21	1 41	☾ 27
30	Wednes	6 40	5 20	2 36	☾ 11
31	Thursd	6 41	5 19	3 31	☾ 24

## THE BAPTISM OF A GREEK BABE.

To show how the Greeks baptize, we copy an extract from a letter of Mrs. Calhoun, which we find in the New York Evangelist. Mrs. Calhoun is the wife of the Rev. Mr. Calhoun, missionary on Mount Lebanon. The following incident took place in Smyrna. The Greeks, it seems, know how to baptize, but as to whom they should baptize, they are involved in the same scriptural error as their Western brethren. But they have one thing in their favor, when they profess to baptize an infant, they do it. The description is really "amusing," having more of the ludicrous, than befits an ordinances of such a nature:

"Mrs. C. gives an amusing description of a baptismal ceremony to which they were invited by Mr. C.'s old Greek teacher, the father of the child. "There were

*Continued to next page.*

# 11th Mo. November, 30 Days.

## MOON'S PHASES.

	D.	H.	M.
New Moon,	3	8	45 <i>aft'n.</i>
First Quarter,	11	4	59 <i>aft'n.</i>
Full Moon,	19	11	00 <i>morn.</i>
Last Quarter,	26	8	27 <i>morn.</i>

# 12th Mo. December, 31 Day

## MOON'S PHASES.

	D.	H.	M.
New Moon,	3	11	37 <i>morn.</i>
First Quarter,	11	11	47 <i>morn.</i>
Full Moon,	18	11	33 <i>aft'n.</i>
Last Quarter,	25	6	31 <i>aft'n.</i>

Day Mo.	Day of Week.	Ris's	Sets.	R & S	pl'ce
1	Friday	6 42	5 18	4 26	☾ 7
2	Saturday	6 43	5 17	5 21	☾ 20
3	SUND	6 44	5 16	Sts.	☾ 3
4	Monday	6 45	5 15	6 1	☾ 16
5	Tuesday	6 46	5 14	6 53	☾ 29
6	Wednes	6 47	5 13	7 45	☾ 12
7	Thursd	6 48	5 12	8 37	☾ 25
8	Friday	6 49	5 11	9 29	☾ 8
9	Saturday	6 50	5 10	10 21	☾ 21
10	SUND	6 51	5 9	11 12	☾ 4
11	Monday	6 52	5 8	Mo 3	☾ 17
12	Tuesday	6 53	5 7	0 54	☾ 0
13	Wednes	6 54	5 6	1 45	☾ 13
14	Thursd	6 55	5 5	2 36	☾ 26
15	Friday	6 56	5 4	3 27	☾ 9
16	Saturday	6 57	5 3	4 18	☾ 22
17	SUND	6 57	5 3	5 9	☾ 5
18	Monday	6 58	5 2	6 0	☾ 17
19	Tuesday	6 59	5 1	Rises	☾ 29
20	Wednes	6 59	5 1	6 1	☾ 11
21	Thursd	7 0	4 0	7 11	☾ 26
22	Friday	7 1	4 59	8 10	☾ 10
23	Saturday	7 2	4 58	9 9	☾ 24
24	SUND	7 2	4 58	10 8	☾ 8
25	Monday	7 3	4 57	11 7	☾ 22
26	Tuesday	7 4	4 56	Mo 6	☾ 6
27	Wednes	7 5	4 55	1 5	☾ 20
28	Thursd	7 5	4 55	2 4	☾ 1
29	Friday	7 6	4 54	3 3	☾ 1
30	Saturday	7 7	4 53	4 2	☾ 2

D Mo.	Day of Week.	Ris's	Sets.	R & S	pl'ce
1	SUND	7 7	4 53	5 1	☾ 15
2	Monday	7 8	4 52	6 0	☾ 28
3	Tuesday	7 8	4 52	Sets.	☾ 11
4	Wednes	7 9	4 51	5 27	☾ 24
5	Thursd	7 9	4 51	6 52	☾ 6
6	Friday	7 10	4 50	7 47	☾ 18
7	Saturday	7 10	4 50	8 42	☾ 00
8	SUND	7 11	4 49	9 37	☾ 12
9	Monday	7 11	4 49	10 32	☾ 24
10	Tuesday	7 11	4 49	11 27	☾ 6
11	Wednes	7 12	4 48	m. 22	☾ 20
12	Thursd	7 12	4 48	1 17	☾ 4
13	Friday	7 12	4 48	2 11	☾ 18
14	Saturday	7 13	4 47	3 5	☾ 1
15	SUND	7 13	4 47	3 59	☾ 14
16	Monday	7 13	4 47	4 53	☾ 27
17	Tuesday	7 13	4 47	5 47	☾ 10
18	Wednes	7 13	4 47	Rises.	☾ 23
19	Thursd	7 14	4 46	5 30	☾ 6
20	Friday	7 14	4 46	6 26	☾ 19
21	Saturday	7 13	4 47	7 18	☾ 3
22	SUND	7 13	4 47	8 15	☾ 17
23	Monday	7 13	4 47	9 13	☾ 1
24	Tuesday	7 13	4 47	10 3	☾ 15
25	Wednes	7 13	4 47	11 3	☾ 29
26	Thursd	7 13	4 47	11 58	☾ 13
27	Friday	7 13	4 47	m. 54	☾ 27
28	Saturday	7 13	4 47	1 50	☾ 11
29	SUND	7 13	4 47	2 46	☾ 24
30	Monday	7 13	4 47	3 42	☾ 7
31	Tuesday	7 12	4 48	4 38	☾ 20

four priests and two boys to perform the ceremony, who sing in the church. After various operations, reading, loud singing, blowing on the baby (who was held by the nurse,) blessing the water, breathing upon it, and crossing it three times, pouring oil upon it in the form of a cross three times, and burning incense, the priest immersed the child three times, while the others were signing and repeating at the top of their voices. Poor baby screamed the whole time. She was then dressed in the new clothes presented by her godfather, and carried around the font three times, and talked over, &c. After all was through, sweetmeats, confectionary and wine were passed. The parents had nothing to do with the baptism, only the mother kissed the hand of the priest after it. The baptismal water was carefully poured into a brass jar, and thrown 'where the foot of man can never tread upon it.'

# ANNUAL REGISTER

## OF

# BAPTIST ASSOCIATIONS

### IN THE

## SOUTHERN STATES.

The statistics are arranged in *nine* columns, containing—1. The Names of the Associations in each of the Southern States. 2. The Age of each Association. 3. The Number of Churches in each Association. 4. The Number of Ordained Ministers. 5. The number of Licentiates. 6. The number baptized in one year. 7. Total number of Members. 8. The Date of the Minutes from which the statistics have been taken. 9. Names and Post-offices of Clerks or Correspondents. Anti-Mission Baptists are not included.

Associations.	Age	Ch's	Ms.	Li	Bapt	Total	Date	Correspondents and Post Offices.
<b>DELAWARE.</b>								
Wilmington Ch.		1	2	2	11	352	1848	Morgan J Rhees, Wilmington. Gain 3.
<b>MARYLAND.</b>								
Maryland Union	3	22	18		184	2004	1848	A F Crane, Baltimore. Gain 246.
<b>VIRGINIA.</b>								
Accomac .....	39	8	5		80	795	1848	S C Boston, Eastville.
Albermarle ....	57	25	14	3	223	4256	1848	A P. Abell, Charlottesville.
Appomattox ....	45	28	9		166	3728	1848	J O Hamner, Spout Springs.
Broad Run.....	14	34	17	5	112	1094	1848	Who? and Where?
Columbia.....	29	15	8		297	1821	1848	A H Bennett, Sommerville.
Concord.....	17	18	6		118	2077	1848	J G Powell, Blackface.
Dan River.....	10	12	8		88	1214	1848	James Longacre, Whitesville.
Dover.....	65	42	24	14	669	13405	1848	M T Summer, Richmond.
Goshen.....	56	36	11	7	939	8703	1848	H Frazer, Twyman's.
Green Brier....	48	19	7	4	81	1300	1848	Who?
James River....	16	15	9	1	133	2752	1848	T N Johnson, Mt. Vinco.
Judson.....	1	14	9		54	615	1848	Austin Merrill, Fairmont.
Lebanon.....	3	12	6		95	569	1848	N C Baldwin, 7 mile Ford.
Middle District.	65	19	9		218	2721	1848	M Winfree, Coal Mines.
Parkersburg ...	28	16	6	2	46	747	1848	George C Sedwick, Parkersburg.
Portsmouth....	59	42	23	2	592	8442	1849	Thomas Hume, Portsmouth.
Rappahanock ..	6	37	25	11	462	14071	1848	L W Allen, Gloucester C H.
Roanoke.....	60	22	8	2	31	1872	1848	S T Miller, Green Hill.
Salem Union....	16	22	13	3	194	1584	1848	G Love, Middleburg.
Shiloh.....	57	25	12	9	185	3210	1848	A G Simms, Culpeper C H.
Strawberry ....	32	31	12		42	2334	1849	J S Lee, Henry C H.
Teay's Valley ..	35	25	14	7	71	1577	1849	Who?
Union.....	44	21	12		66	1089	1848	A J Garrett, Clarksburg.
Valley.....	10	19	9		113	1637	1849	J N Johnson, where?
Total, 24		557	276	70	5069	31663		Gain 933.



Associations.	Age.	Ch's	Ms.	Li.	Bapt	Total.	Date	Correspondents and Post offices.
N. CAROLINA.								
Beulah.....	15	17	10		107	1222	1848	N J Palmer, Milton.
Big Ivy.....	17	19	17	4	45	640	1846	L Palmer, Ivy, Yancey co.
Brier Creek.....	24	16	6	5	36	686	1845	J Adams, Brier Creek.
Cape Fear.....	44	49	18	17	322	4003	1848	Haynes Lenon, Big Swamp.
Catawba River..	17	15	8		18	305	1843	T Carleton, Perkinsville.
Chowan.....	43	45	34	14	792	7901	1849	S J Wheeler, Murfreesborough.
Council.....	8	4	3		9	155	1844	Allen Whitfield, where?
Flat River.....	54	18	5	3	133	2341	1848	R J Devin, where?
French Broad..	40	18	10	1	75	1003	1847	L L Branson, Ivy.
Green River....	8	27	10	1	138	1445	1848	J M Webb, Webb's Ford.
Lewis Fork.....	11	18	8	1	21	775	1846	S Ferguson, Wilksboro.
Liberty.....	16	12	4	2	121	646	1848	A Williams, Lexington.
Norley River...	9	18	10	3	111	375	1849	A N Miles, Toccoa, Union co. Ga.
Pee Dee.....	33	15	8		68	1067	1848	S P Morton, Lawrenceville.
Salisbury.....	43	29	28	5	163	3020	1848	S P Norris, Holly Springs.
Salem.....	11	19	9		17	668	1843	T Stradley, Ashville.
Sandy Creek...	87	23	9	5	146	1760	1845	R Nicholson, Temperance Hill.
Tar River.....	18	19	8	2	24	1847	1848	Wilson D. Webb, Belford.
Taree Fork....	8	13	5		236	821	1848	R Gentry, Jefferson.
Tuckasee.....	18	21	10	1	58	960	1847	C F Caler, Franklin.
Union.....	5	42	21	5	373	3280	1847	A J Battle, Goldsboro.
Yadkin.....	56	16	9	1	183	1138	1848	A W Martin, Hamptonsville.
Total, 22		473	250	70	3196	36558		Gain, 3433.
N. CAROLINA.								
Bethel.....	58	18	5	2	39	876	1847	J Greer, Cross Keys.
Broad River...	48	36	22	1	291	1630	1848	D Scruggs, Damascus.
Charleston.....	97	39	10	3	448	6935	1848	J R Kendrick, Charleston.
Edgefield.....	40	40	15	3	283	5002	1848	W B Johnson, Edgefield C. H.
Edisto.....	14	31	10	2	135	1765	1848	E Tyler, Graham's Barnwell Dist.
Florida.....	33	26	11		325	1669	1848	P T Hammond, Monroe.
Healy River...	23	33	15	6	289	2913	1848	J Harrison, Tullyton.
Salem.....	1	15	7	3	25	1454	1846	Who will send minutes?
Saluda.....	46	29	19	7	188	2563	1848	T Dawson, Pendleton.
Savannah River.	47	43	28	7	284	9291	1848	M Heirs, Buckhead Causeway.
Twelve mile riv'r	16	19	10	6	84	787	1845	Who will send minutes?
Tyger River...	15	32	12	2	214	2629	1848	J G Landrum, Spartanburg.
Welsh Neck...	17	38	17	3	225	3307	1848	T P Lide, Darlington C. H.
West Union....	1	9	3	3	20	338	1846	Who will send minutes?
Total, 14		408	184	48	2815	41809		Gain, 552.
GEORGIA.								
Appalachee....	14	20	12	4	78	1307	1848	W A Mercer, Social Circle.
Bethel.....	16	51	31	9	396	3362	1848	S Rome, Lumpkin.
Central.....	15	21	12	8	191	1734	1843	J F Dagg, Milledgeville.
Chatahoochee..	24	15	5		84	907	1848	S Roberts, Gainsville.
Columbus.....	20	41	19	5	296	3430	1848	C H Stillwell, Rome.
Chocotate.....	13	14	8	3	46	323	1848	C Head, where?
Cross.....	13	37	15	3	435	2060	1848	Wm Kimzey, Tryon Factory.
Gocezer.....	33	38	15	5	148	2162	1848	J Williamson, Hawkinsville.
Hilljay.....	8	13	15	7	23	618	1848	S B West, Prince Edward.
Flat River.....	24	31	23	14	246	2563	1848	W Jarrell, Jackson.

Associations.	Age.	Chs.	Ms.	Li.	Bapt.	Total.	Date	Correspondents and Post offices.
Georgia .....	64	48	36	19	465	6984	1848	P H Mell, Penfield.
Hephzibah .....	54	27	14	5	168	2677	1848	J Polhill, Waynesboro.
Hightower.....	13	33	21	5	365	2050	1848	A G Hutchins, Cumming.
Houston.....	18	24	13		52	911	1848	H C Hornady, Millwood.
Middle.....	7	13	15		43	933	1848	G L Jackson, Black Creek.
Middle Cherokee	13	22	11		207	1181	1848	R Russell, Cassville.
Mountain.....	16	15	9	4	78	557	1848	S Sisk, Clarksville.
Muckalee .....	1	3				67	1848	G W Huckabay, where?
Piedmont.....	33	12	6		2	312	1848	W B Smith, Jones Creek.
Rehoboth .....	10	24	12	3	95	1793	1848	A T Holmes, Hayneville.
Rock Mountain.	10	21	10	4	78	1150	1848	E Henderson, Social Circle.
Sarepta .....	49	29	10	7	331	2925	1848	J W Johnson, Lexington,
Sunbury.....	31	24	12	2	246	5644	1848	F R Sweat, Savannah.
State Line.....	2	7	2		14	213	1848	E J Bunyard, Holly Creek.
Tallapoosa.....	10	26	12	12	171	1279	1848	P M Rice, Villa Rica.
Tugalo.....	30	20	6	6	155	1100	1848	H F Chandler, Carnsville.
Union.....	2	7	2	6	67	270	1848	J M Skinner, Dahlonaga.
United Baptist..	17	10	5	4	76	465	1848	Who is clerk?
" Chattahoochee	12	13	7	3	41	360	1848	W T Park, where?
Washington.....	26	18	11	3	182	1509	1848	B Robers, Milledgeville.
Western.....	20	40	24	12	504	3806	1848	U B Wilkinson, Franklin.
Total, 31		717	392	153	5283	54707		Gain 5677.
FLORIDA.								
Alachua .....	2	13	5		31	479	1848	J Tucker, Fort Dade.
Florida .....	5	23	18	6	26	1130	1847	F J Bowen, Quincy.
West Florida...	2	11	7		103	451	1848	J Mercer, Miranna.
Total, 3		47	30	6	160	2060		Gain, 129.
ALABAMA.								
Alabama .....	23	33	13	1	318	3146	1847	A T M Handy, Montgomery.
Bethel.....	28	27	21	5	234	2173	1848	A A Connella, Spring Hill.
Bethlehem.....	31	47	23	1	343	3475	1847	P Stout, Portland.
Cahawba .....	31	35	19	1	374	4071	1848	T Chilton, Greensborough.
Canaan .....	15	17	8	3	134	1003	1848	A J Waldrop, Jonesborough.
Central, Coosaco	3	10	4	3	28	403	1847	Who will send minutes?
Cherokee.....	7	12	5	1	83	564	1848	F M Hardwick, Ashville.
Coosa River....	15	33	15	3	304	2257	1848	J L M Curry, where?
Liberty, (East).	12	34	13	6	163	2112	1847	Who will send minutes?
Liberty, (South)	10	28	10	5	188	1067	1847	" " "
Liberty, M co..	11	17	11		197	1020	1848	G L Sandidge, Meridianville.
Mulberry.....	20	32	12	2	174	1396	1847	Who will send minutes?
Muscle Shoals..	29	33	13	5	215	2712	1848	A L Stovall, Mt. Hope.
North River....	14	23	12	2	44	836	1848	J Shepherd, Fayetteville.
Salem.....	9	35	16	2	274	1872	1847	Who will send minutes?
Tallahatchie..	14	20	9	6	157	936	1847	" " "
Tuscaloosa.....	15	36	14	2	231	2243	1848	M D J Slade, Tuscaloosa.
Tuskegee.....	2	22	14	3	100	1319	1847	Who will send minutes?
Union.....	13	29	17	2	307	1926	1848	A M Hanks, Olney.
Total, 19		523	249	53	3368	34831		Loss, 1502.

NOTE.—Several associations and fractions reported last year are dropped—a majority of the churches composing them being located in other States.

## SOUTHERN BAPTIST ALMANAC.

[1850.]

Associations.	Age.	Chs.	Ms.	Li.	Bapt	Total.	Date	Correspondents and Post offices.
<b>MISSISSIPPI.</b>								
Aberdeen.....	5	33	7		199	1907	1848	A E S Dumas, Houston.
Clear Creek.....	3	10	4	1	25	250	1847	Who will send minutes?
Central.....	4	24	15	1	153	2556	1848	W J Denson, Vernon.
Chickasaw.....	8	31	14	2	231	1551	1846	Who will send minutes?
Choctaw.....	10	31	7	4	501	2912	1848	J Micou, Louisville.
Cold Water.....	7	20	13	3	124	1179	1848	W J A Boon, Hernando.
Columbus.....	10	20	9	2	85	1654	1847	Who will correspond?
Ebenezer. [ship]	1	9	6	1	10	322	1846	" " "
Louisville Friend	9	27	11	4	253	1058	1848	J B McClenland, Louisville.
Mississippi.....	41	25	10	1	73	1103	1847	Who will send minutes?
Mt Pisgah.....	11	33	12	6	116	1172	1847	" " "
Panola.....	5	13	9		107	809	1848	A J Holcomb.
Pearl River.....	28	31	9	2	10	1307	1847	Who will send minutes?
Union.....	26	15	8	1	148	1528	1846	" " "
Talobusha.....	12	30	15	4	336	2024	1848	H Talbert, Grenada.
Zion.....	12	28	10	2	195	1595	1848	A B Hicks, Bellefontaine.
Total, 16		380	159	34	2566	22927		Gain 2243.
<b>LOUISIANA.</b>								
Concord.....	15	23	14	3	90	933	1847	G W Baines, Mt Lebanon.
East'n Louisiana	6	20	5	4	9	553	1847	G Clemons, New Orleans.
Louisiana.....	27	10	6	2	50	774	1845	Who will send minutes?
Mississippi river	6	11	4		2	355	1848	P P Wilson, where?
Oachita.....	5	17	7		29	406	1848	J J Meredith, Columbia.
Red River.....	1	13	8			200	1848	J Q Burnett, where?
Total, 6		94	44	9	180	3221		Loss 177.
<b>TEXAS.</b>								
Colorado.....								???
East'n Missn'ary	1	3					1847	B Webster, where?
Red River.....	1	8				200		W S Webb, where?
Robine.....	2	9	7		75	258	1844	Who will send minutes?
Soda Lake.....	1	8	4			125	1848	W Davenport, Marshall,
Trinity River....								J G Thomas, where?
Union.....	8	20	16	7	140	761	1847	???
West'n Missn'ry								
Total, 8		48	27	7	215	1344		Gain 325.
<b>ARKANSAS.</b>								
Liberty.....	3	20	12	4	116	690	1848	B R Mathews, El Dorado.
Rocky Bayou...	5	12	4	2	50	452	1847	H McElmurry, Smithville.
Salem.....	1	4	3			85	1846	Who will correspond?
Trinity.....	12	31	15		153	1053	1847	A Daniel, Tulip.
Trinity River...		7	3			250	1848	Please send minutes.
White River...	5	10	4	1	17	219	1848	Who will correspond?
Total, 6		84	41	7	336	2749		Gain 896.



Associations.	Age.	Chs.	Ms.	Li.	Bapt	Total.	Date	Correspondents and Post offices.
<b>TENNESSEE.</b>								
Bethel, Tenn....	24	17	13	2	116	1965	1848	R T Anderson, Genoa.
Big Hatchie....	21	51	40	13	222	4294	1849	J H Borum, Durhamville.
Central .....	14	33	24	6	260	1892	1848	R Day, Spring Creek.
Concord .....	39	26	24	10	328	2956	1849	J R Graves, Nashville.
Duck River....	39	22	14	2	248	1234	1848	A H Coffee, Shelbyville.
East Tennessee.	10	10	7	2	35	358	1843	Wm H Newell, Morristown.
Hiwassee.....	25	27	17	4	95	1456	1848	W Ballard, where?
Holston .....	63	34	20	10	111	2467	1848	J Edwards, Pine Top.
Indian Creek ..	14	14	11	2	78	434	1840	Z Cypret, where?
Judson .....		12	8	1		1400	1848	J Hayris, Farmington.
Liberty .....	11	17	11		197	1020	1848	G L Sandidge, Meridianville, Ala
Mt Zion.....	11	30	13	2	130	1511	1847	H Hunt, Altamont.
Mulberry Gap..	11	20	7	1	124	1365	1846	Who will send minutes?
Nolachucky....	21	20	22	5	250	1818	1846	" " "
Northern .....	9	22	9	11	152	1605	1847	W Hickie, Bull Run.
Salem.....	25	37	10	6	443	3537	1848	A H Fite, Liberty.
Sweetwater....	18	24	20	6	92	1834	1848	W Chapman, Madisonville.
S W District...	3	18	10	1	105	960	1848	B W Foster, Red Mounds.
Tennessee.....	19	29	20	2	131	2976	1848	T Smith, Academia.
Union.....	11	15			33	631		Who will correspond?
Western District	26	20	14	2	58	890	1848	J H D Carlin, Boydsville.
Total, 21		498	314	88	3208	36603		Gain 611.
<b>KENTUCKY.</b>								
Baptist .....	21	12	5	1	50	707	1847	J Leake, Lancaster.
Barren River...	18	15	7	2	141	1196	1848	W F Spillman, Scottsville.
Bethel .....	24	30	15	2	398	3737	1848	R T Anderson, Genoa.
Boon's Creek...	25	11	5		29	816	1848	S Treadway, Mt Sterling.
Bracken.....	49	16	8	2	40	1547	1848	J L Kirk, Maysville.
Burning Spring.	32	14	8	3	16	522	1847	W Lykins, West Liberty,
Campbell Co....	21	13	9	8	63	927	1847	J Vickers, Newport.
Concord.....	29	19	12		261	2535	1849	J H Coates, where?
Cumberland riv'r	47	19	10	2	22	1526	1846	J G Lain, Somerset.
Daviess' Co....	24	14	9		57	1344	1847	G N Holmes, Owensboro.
Drakes Creek...	25	6	3		63	519	1845	Y Weatherspoon, Martinsville.
Elkhorn .....	4	24	13		285	5821	1848	J M Davis, Midway.
Franklin .....	35	17	6		144	2842	1849	H Bohannon, Christiansburg.
Freedom .....	6	12	5	1	107	548	1848	S Long, where?
Gaspar River...	37	21	16	5	218	1918	1848	J Bodine, where?
Goshen .....	32	26	8	13	154	1579	1848	J G Hawley, Hawesville.
Greenup.....	6	9	5	5	16	418	1847	T Reynolds, Amanda Furnace.
Lawrel River..	?	15	6	8	18	727	1847	A Baugh, London.
Liberty .....	9	25	9		79	1595	1848	R Garrett, Glasgow.
Little Bethel...	14	25	13	11	105	1125	1849	A MacKay, Henderson.
Little River....	34	33	14	9	278	2326	1847	C W Roach, Belleview.
Long Run.....	45	29	18	3	135	4425	1848	A D Sears, Louisville.
Middle District.	9	10	3	6	13	1249	1845	Who will send minutes?
New Salem....	?	14	4		33	758	1844	Who will send minutes?
Nolynn.....	30	20	8	?	?	846	1848	A Gupton, Greensburg.
North Bend....	46	8	8			767	1848	P S Bush, Covington.
North Concord..	?	8	2		20	336	1844	Who will send minutes?
North District..	40	10	3	?	9	471	1842	" " "
Paint Union....	?	14	13	8	88	632	1843	" " "

Associations.	4 <sup>th</sup>	Chs.	Ms.	Li.	Bapt	Total.	Date	Correspondents and Post offices.
Red Bird.....	?	9	4		30	288	1843	Who will send minutes.
Russell's Creek..	41	25	17	5	127	2186	1848	G M Montague.
Salem .....	63	32	8	2	119	3394	1848	Charles Paiepont, Elizabethtown.
South Concord..	21	13	9	6	4	567	1847	G W Loyd, Monticello.
South Cumberl'd	6	9	6	1	14	482	1847	M Castillo, Clio.
South District..	47	21	9	2	247	2425	1848	J H Kemper, Lancaster.
South Kentucky.	62	9	4	1	90	742	1848	J G Pond, Lancaster.
South Union....	?	15	4	1	27	681	1847	M Eve, Barboursville.
Sulphur Fork....	22	15	7	2	177	2156	1848	J A McGuire, Campbellsburg.
Tate's Creek....	54	15	8		41	1403	1847	M Foley, Crab Orchard.
Ten mile.....	15	15	11	7	15	1194	1845	D Lillard, Warsaw.
Union.....	34	8	4	1	33	414	1847	T Waggoner, Falmouth.
West Union....	15	24	6	4	65	962	1848	S Ray, Lovelaceville.
Total, 42		699	342	132	3836	60657		Loss 393.
MISSOURI.								
Bethel .....	14	25	8	4	101	1377	1848	W Carson, Palmyra.
Black River ...	14	20	15	5	298	1162	"	N Ferguson, Bloomfield.
Blue River.....	15	33	20	8	286	1858	"	E S Dulin, Lexington.
Concord .....	26	29	13		181	1801	"	T C Harris, Boonville,
Franklin .....	17	19	8		18	462	"	W J Duval, Steelville.
Gasconade.....	1	6	4			200	"	J McDonald, Roubideaux.
Liberty .....	8	25	22		64	784	"	L R Ashworth, Roscoe.
Lit. Bon Femme	9	15	7	3	25	1197	"	W W Keep, Columbia.
Middle Fork....	5	6	3		7	110	"	J G Sweeney, where?
Missouri .....	31	7	3	6	43	970	"	E P Perkins, St. Louis,
Mt Pleasant ...	31	25	10	3	72	3985	"	L Wright, Fayette.
New C. Girardeau	8	14	7	2	29	343	"	E A Buckner, Benton.
North G'nd river	7	20	8	1	38	719	"	A F Martin, Linneus.
North Liberty..	5	10	6	7	87	933	"	A P Williams, Weston.
North Union ...	4	17	9	3	23	561	1847	Who will send minutes?
Osage.....	3	11	10	3		283	1847	? ? ?
Platte River ...	7	18	16		64	665	1848	J T Williams, St. Joseph.
Sac River.....	6	7	3		14	160	"	E Williams, Bolivar.
Saline .....	7	10	6		22	457	"	T L Williams, where!
Salt River .....	25	19	13	1	16	990	"	H G Edwards, Bowling Green.
Spring River ...	9	18	7		50	1735	"	W H Farmer, Neosho.
Union.....	10	6	3		14	332	"	J H Thompson, Union.
Wyaconda ....	4	16	5	2	66	716	"	J M Lillard, La Grange.
Total, 23		376	206	48	1518	21800		Gain, 4971.

## General Summary in the United States.

States.	No. of As- sociations.	Churches.	Ordained Ministers.	Licensed Ministers.	Baptized in 1 year.	Members.
Maine .....	13	295	203	13	221	19957
New Hampshire.....	7	102	76	8	124	8742
Vermont .....	8	114	63	8	145	8505
Massachusetts.....	12	242	241	35	943	30076
Rhode Island.....	2	47	45	5	265	7128
Connecticut.....	7	111	89	15	520	16024
New York.....	43	794	703	115	3860	84550
New Jersey.....	4	89	90	12	519	11853
Pennsylvania.....	16	301	206	48	1550	28040
Delaware.....		1	2	2	11	354
Maryland.....	1	22	18		184	2002
Virginia.....	24	557	276	70	5069	81663
North Carolina.....	22	473	250	70	3196	36558
South Carolina.....	14	408	184	48	2815	41809
Georgia.....	31	717	392	153	5283	54707
Florida.....	3	47	30	6	160	2060
Alabama.....	19	523	249	53	3868	34831
Mississippi.....	16	380	159	34	2566	22927
Louisiana.....	6	94	44	9	180	3221
Texas.....	8	48	27	7	215	1344
Arkansas.....	6	84	41	7	336	2749
Tennessee.....	21	498	314	88	3208	36603
Kentucky.....	42	699	342	132	3836	60657
Ohio.....	27	473	289	72	1271	24743
Indiana.....	24	390	192	49	1039	18071
Illinois.....	21	295	180	64	780	12363
Missouri.....	23	376	206	48	1518	21809
Michigan.....	10	178	148	15	317	8070
Wisconsin.....	4	52	34	9	110	2351
Iowa.....	2	44	21	4	88	1075
Indian Territory.....		21	18	6	276	1857
Oregon Territory.....	1	5	4		24	63
California.....			10			250
Total,	437	8480	5146	1205	44497	687012
Anti-Mission Baptists .....	158	2059	924	123	1668	69328
Grand total in United States.....	695	10539	6070	1328	46165	756340

MINUTES OF ASSOCIATIONS.—1. The statistical columns should always be added up, or the result given in a summary. 2. The names of ordained ministers should be printed in small capitals, and the names of licentiates in italics. 3. A brief abstract of the church letters should always be printed. 4. The names of all ordained ministers, with their post-office address should be printed; with the post-office of the Clerk or Corresponding Secretary. 5. There should be a statement showing the number of teachers, scholars and library books in each Sunday School. In the Southern States it would be a matter of general intelligence, to give the number of white and colored members in separate columns, as now done by several Associations in Virginia and Georgia.



Grand Total of Baptists throughout the World.

	Churches	Ordained Ministers	Baptized in 1 year.	Members
<i>NORTH AMERICA.</i>				
United States .....	8480	5146	44497	687012
Do Anti-Mission .....	2059	924	1668	69328
Do Free Will .....	1249	1076	3250	55323
Do Six Principle .....	20	23	150	3500
Do Seventh Day .....	50	40	350	6200
Do Church of God, (Winebrenarians) .....	96	125	400	10000
Do Brethren, (Tunkers,) .....	150	160	250	8000
Do Disciples, (Campbellites) .....	1650	1100	4750	200000
Do Christian Connexion, (Unitarians) .....	650	528	500	35000
Total in the United States .....	14404	9126	55815	1074363
Canada, (East and West,) .....	143	78	505	8248
New Brunswick .....	67	46	364	4823
Nova Scotia .....	100	67	95	9231
Jamaica, (West Indies) .....	72	118	950	32250
Bahama, do .....	16	13	205	2687
Trinidad, do .....	2	5	19	102
Hayti, do .....	2	3	8	52
Honduras .....	2	4	6	118
Total in North America .....	14808	9460	57967	1131874
<i>EUROPE.</i>				
England .....	1428	1060	8240	118289
Wales .....	306	230	1800	23946
Scotland .....	104	65	460	4458
Ireland .....	43	27	85	1486
Total in Great Britain .....	1881	1382	10585	148179
France .....	15	13	23	200
Germany, (Hamburg, Prussia, &c.) .....	50	35	339	2250
Greece .....	2	2	4	20
Total in Europe .....	1948	1432	10951	150649
<i>ASIA.</i>				
Burmah, (Arracan Tavoy, &c.) .....	56	28	1658	7498
Siam .....	2	3	2	32
China .....	5	12	22	64
Assam .....	3	6	21	58
India, Calcutta, Bengal, &c. ....	29	42	325	1488
Ceylon .....	12	17	48	465
Australia, (New South Wales, &c.) .....	3	3	21	161
Van Diemen's Land, .....	2	2	12	74
Total in Asia .....	112	113	2109	9840
<i>AFRICA.</i>				
Liberia .....	14	12	154	645
Mission Stations, (Fernando P. O. &c.) .....	6	9	27	482
Total in Africa .....	20	21	181	1127

	Churches	Ordained Ministers	Baptized in 1 year.	Members
RECAPITULATION.				
North America.....	14808	9460	57967	1131874
Europe .....	1948	1432	10951	150649
Asia .....	112	113	2109	9840
Africa .....	20	21	181	1127
Grand Total.....	16888	11026	71208	1293490

### Baptist Periodicals in the United States.

Names.	Editors.	When issued.	Where published.
<i>Zion's Advocate,</i>	Samuel K. Smith,	Weekly.	Portland, Me.
<i>Christian Watchman and Christian Reflector,</i>	{ J. W. Olmstead,		
<i>Christian Secretary,</i>	{ William Hogue,		Boston, Mass.
<i>New York Recorder,</i>	Sewall S. Cutting,		Hartford, Conn.
<i>New York Baptist Register,</i>	Alexander M. Bebee,		New York, N. Y.
<i>Christian Contributor,</i>	Cyrus P. Grosvenor,		Utica, N. Y.
<i>Christian Chronicle.</i>	{ W. B. Jacobs,		Utica, N. Y.
<i>Religious Herald,</i>	{ H. Lincoln,		Philadelphia, Pa.
<i>Baptist Recorder,</i>	J. L. Reynolds, W. Sands,		Richmond, Va.
<i>Biblical Recorder,</i>	Joseph Walker,		Fairmont, Va.
<i>Southern Baptist,</i>	Thomas Meredith,		Raleigh, N. C.
<i>Christian Index,</i>	A Committee,		Charleston, S. C.
<i>Alabama Baptist Advocate,</i>	B. M. Sanders,		Penfield, Ga.
<i>So. Western Baptist Chronicle,</i>	A. W. Chambliss,		Marion, Ala.
<i>Tennessee Baptist,</i>	William C. Duncan,		New Orleans, La.
<i>Baptist Banner,</i>	J. R. Graves,		Nashville, Tenn.
<i>Western Christian Journal,</i>	W. C. Buck, A. W. Larue,		Louisville, Ky.
<i>Christian Messenger,</i>	J. L. Batchelder,		Columbus, O.
<i>Western Christian,</i>	R. R. Stewart,		Indianapolis, Ia.
<i>Watchman of the Prairies,</i>	W. Walker,		Elgin, Ill.
<i>Western Watchman,</i>	Luther Stone,		Chicago, Ill.
<i>Michigan Christian Herald,</i>	J. M. Peck,		St. Louis, Mo.
<i>Baptist Messenger,</i>	G. W. Harris,		Detroit, Mich.
<i>Baptist Missionary Magazine,</i>	C. R. Hendrickson, S'i-Monthly.		Elizabeth City, N.C.
<i>The Macedonian,</i>	Solomon Peck	Monthly.	Boston, Mass.
<i>Sabbath School Treasury,</i>	Edward Bright, Jr.		Boston, Mass.
<i>Young Reaper,</i>	William Howe,		Boston, Mass.
<i>Baptist Memorial,</i>	H. S. Washburn,		Boston, Mass.
<i>New York Chronicle,</i>	E. Hutchinson,		New York, N. Y.
<i>Mother's Journal,</i>	Orrin B. Judd,		New York, N. Y.
<i>Baptist Preacher,</i>	Mrs. Elizabeth Sewell,		New York, N. Y.
<i>Baptist Missionary Journal,</i>	H. Keeling,		Richmond, Va.
<i>The Commission,</i>	{ James B. Taylor,		
<i>Southern Baptist Review,</i>	{ Russell Holman,		Richmond, Va.
<i>Monthly Miscellany,</i>	T. Meredith,		Richmond, Va.
<i>Western Baptist Review,</i>	Joseph S. Baker,		Raleigh, N. C.
<i>The Indian Advocate,</i>	J. L. Waller,		Atlanta, Ga.
<i>The Macedonian,</i>	Sidney Dyer,		Frankfort, Ky.
<i>Sabbath School Visiter,</i>	John Stevens,		Louisville, Ky.
<i>Christian Review,</i>			Cincinnati, O.
<i>The Baptist Record,</i>	E. G. Sears,	Bi Monthly.	Boston, Mass.
	Thomas S. Malcom,	Quarterly.	Philadelphia, Pa.

Names.	Place.	Presidents.	Found- ed.	In- struc- tors.	Gradu- ates.	Minis- ters.	Stu- dents.	Vols. in Lib's.
<i>Colleges.</i>								
Waterville College,.....	Waterville, Me.....	David N. Sheldon, D. D.	1820	6	237	79	75	7,500
Brown University,.....	Providence, R. I.....	Francis Wayland, D. D.	1764	7	1,613	498	152	27,500
Madison University,.....	Hamilton, N. Y.....		1819	9	200	150	140	7,000
Lewisburg University,.....	Lewisburg, Pa.....		1848	5	—	—	131	1,000
Columbian College,.....	Washington, D. C.....	Joel S. Bacon, D. D.	1821	7	230	120	92	7,000
Richmond College,.....	Richmond, Va.....	Robert Ryland, A. M.	1832	4	—	—	43	1,200
Wake Forest College,.....	Wake Forest, N. C.....	J. W. White, A. M.	1838	3	18	7	56	4,700
Mercer University,.....	Penfield, Ga.....	John L. Dagg, D. D.	1833	6	16	6	116	3,000
Howard College,.....	Marion, Ala.....	S. S. Sherman, A. M.	1841	4	?	?	90	1,500
Union University,.....	Murfreesboro', Tenn.....	J. H. Eaton, A. M.	1840	4	1	10	125	500
Georgetown College,.....	Georgetown, Ky.....	Silas Bailey, D. D.	1829	6	65	20	167	5,200
Granville College,.....	Granville, Ohio.....	George C. Chandler, A. M.	1832	5	58	22	112	4,000
Franklin College,.....	Franklin, Ia.....	W. Leverett, A. M. <i>pro tem.</i>	1844	5	12	3	145	600
Shurtleff College,.....	Upper Alton, Ill.....	Henry L. Graves, A. M.	1835	4	12	4	83	1,600
Baylor University,.....	Independence, Texas,...		1845	2	—	—	120	250
Total, 15				77	2,456	910	1,647	72,550
<i>Theological Schools.</i>								
New Hampton, Theol. Sem.....	New Hampton, N. H.....	<i>Senior Professors.</i> Eli B. Smith, D. D.	1825	2	?	?	34	2,200
Newton Theol. Institution,.....	Newton, Mass.....	Henry J. Ripley, D. D.	1825	3	201	190	30	5,500
Theol. Dep. Madison Univ.....	Hamilton, N. Y.....	John S. Maginnis, D. D.	1820	4	142	130	41	2,250
Furman Theol. Seminary,.....	Fairfield Dis., S. C.....	J. C. Furman, A. M.	1835	3	65	52	15	1,500
Mercer Theol. Seminary,.....	Penfield, Ga.....	John L. Dagg, D. D.	1833	3	?	?	4	1,000
Howard Theol. Institution,.....	Marion, Ala.....	T. F. Curtis, A. M.	1843	2	?	?	10	1,000
Western Bap. Theol. Insti.....	Covington, Ky.....	Samuel W. Lynd, D. D.	1840	3	9	8	5	2,250
Total, 7				20	417	380	139	15,700



# Religious Denominations in the United States.

Names.	Churches	Ministers.	Members.
Methodist Episcopal.....		3,716	629,660
Do do South.....		1,500	465,553
Do Protestant.....		740	64,313
Do Wesleyan.....		500	20,000
Baptists, (Regular).....	8,480	5,146	687,012
Do Anti-Mission.....	2,059	924	69,328
Do Seventh Day.....	52	43	6,243
Do Six Principle.....	21	25	3,586
Do Free Will.....	1,252	1,082	56,452
Do Church of God.....	97	128	10,103
Do Campbellites.....	1,650	1,110	200,000
Do Christian (Uni.).....	607	498	33,040
Congregationalists (Orth.).....	1,971	1,687	197,196
Do Unitarian.....	244	250	30,000
Protestant Episcopal.....	1,192	1,497	67,550
Presbyterians, Old School.....	2,512	1,860	200,330
Do New School.....	1,555	1,453	139,047
Do Cumberland.....	480	350	50,000
Do Associate, &c.....	530	290	45,500
Dutch Reformed.....	270	289	32,840
German Reformed.....	261	273	69,750
Lutherans.....	1,604	663	163,000
United Brethren.....	800	500	15,000
Evangelical, (Ger.).....	600	250	16,000
Moravians.....	22	24	6,000
Mennonites.....	400	250	58,000
Swedenborgians.....	42	30	3,000
Universalists.....	918	700	60,000
Mormons.....		100	20,000
Roman Catholic.....	812	864	1173,700

## American Baptist Missionary Union.

Hon. George N. Briggs, of Mass., President; James H. Duncan, Chairman of the Board of Managers; Rev. Solomon Peck, Cor. Sec. for the Foreign Department; Richard E. Eddy, Treasurer. The Missionary Rooms are at No. 33 Somerse street, corner of Howard street, Boston, Mass. The receipts from all sources, for the year ending April 1st, 1849, were \$105,576 36. The next annual meeting will be held in Buffalo, N. Y., on the third Thursday (the 16th) of May, 1840.

## American Baptist Home Mission Society.

Hon. Isaac Davis, of Mass., President; Rev. Benjamin M. Hill, Corresponding Secretary; Charles J. Martin, Treasurer. Office 354, Broome street, New York. The receipts for the year ending April 1st, 1849, including balance of \$2,071 from previous year were \$29,105 90.

## American and Foreign Bible Society.

Rev. Spencer H. Cone, D. D., President; Wm. H. Wyckoff, Corresponding Secretary; William Colgate, Treasurer; Rev. J. K. Stone, General Agent. Bible Rooms, 350 Broome street, New York. The receipts for the year ending April 6th, 1849, were \$39,840 86.

### American Baptist Publication Society.

Rev. Joseph H. Kennard, President; Rev. Thomas S. Malcom, Corresponding Secretary; Rev. B. R. Loxley, Depository Agent and Assistant Treasurer; W. W. Keen, Treasurer, Office and Depository, 31 North Sixth street, Philadelphia. The receipts for the year ending March 15, 1849, were \$25,416 33, being an increase of \$6,872 over the previous year.

### Southern Baptist Convention.

CONVENTION.—Rev. W. B. Johnson, D. D. of S. C., President.

FOREIGN MISSION BOARD.—Rev. J. B. Jeter, President; Rev. James B. Taylor, Corresponding Secretary; Archibald Thomas, Treasurer; Office, Richmond, Va.

DOMESTIC MISSION BOARD.—Rev. J. Hartwell, President; Rev. Russell Holman, Corresponding Secretary; W. Hornbuckle, Treasurer, Office, Marion, Ala.

The fourth annual meeting of the Board of Foreign Missions, was held in Charleston, S. C., May 23, 1849. The receipts, (including a balance of \$18,863 from the previous year, for the year ending May 1, 1849, were \$31,791. In China the Board has 20 missionaries and native assistants, of whom 7 are ordained ministers from the U. S. Canton and Shanghai are the stations occupied. In Africa, there are 7 missionaries, with 6 teachers and interpreters, all of whom are colored men. The stations are Monrovia, Bexley, Bassa Cove, New Virginia, Cape Palmas, Edina, &c., all in the Republic of Liberia.

The fourth annual meeting of the Board of Domestic Missions was held in Charleston, S. C., May 23, 1849. The receipts for the year ending April 1, 1849, were \$14,042. The disbursements were \$13,891. 57 Missionaries and agents have labored, occupying 170 stations; they report 5,782 sermons, 789 prayer meetings; 75,643 miles traveled; 683 baptized; 10 ministers and 15 deacons ordained; 27 Sunday schools, with 137 teachers, 1,222 pupils, and 2,280 volumes in libraries.

### American Indian Mission Association.

Hon. T. G. Blewett, President; Rev. Sidney Dyer, Corresponding Secretary; Cornelius Van Buskirk, Treasurer. Office, Louisville, Ky.

The sixth annual meeting was held in Augusta, Ga., Oct. 26—28, 1849. Receipts \$11,194, including \$2,900 from Choctaw Nation. Expenditures, \$9,927. The Society has missions among the Choctaws, Creeks, Cherokees, Putawatomes, Weas and Miamies. There are 23 missionaries, of whom 8 are ordained ministers; 14 churches; 883 members; 117 baptized; 4 schools, and 127 scholars. The "Indian Advocate" is published monthly.

"Armstrong Academy," (Choctaw) is very prosperous. Manual Labor Schools will also be established among the Putawatomes and Creeks.

### Southern Baptist Publication Society.

M. T. Mendenhall, Pres.; Rev. A. M. Poindexter, Cor Sec.; A. C. Smith, Treas.; Edward J. Walker, Depository Agent, Depository, 40 Broad street, Charleston, S. C.

The second annual meeting was held in Athens, Ga., May 18, 1849. Receipts, \$3,848 02. A Depository was opened in Charleston, S. C., Feb. 20, 1848.

Resolutions were adopted to raise the sum of \$20,000, as a capital for the Society, in five equal annual instalments. An adjourned meeting was held in Charleston, S. C., in connection with the Southern Baptist Convention.

### Tennessee Publication Society.

Chartered by the Legislature of Tennessee, Feb. 2nd, 1848.

Charles K. Winston, M. D. President. Joseph H. Shepherd, Esq., Vice President. Rev. James R. Graves, Cor. Secretary. A. B. Shankland, Treasurer.

Cash receipts and pledges to the Society Oct. 2, 1849, \$10,500. Annual meetings of the Society 1st Tuesday in October. Office of the Society, Arcade Buildings, 2 doors from the Bank of Tennessee, Union Street, Nashville, Tenn.

# TRACTS FOR THE PEOPLE.

EDITED BY J. R. GRAVES.

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## THE EVILS OF INFANT BAPTISM.

MOTTO.—*Infant Baptism.*—We have no such customs neither have the churches of Christ.

*That is a human institution, for which no scripture warrant can be found.*

*Every ordinance not expressly commanded in the bible, is positively forbidden.*

*"I conclude that all examples of baptism in scripture do mention only the administration of it, to the professors of saving faith; and the precepts give us no other direction. And I provoke Mr. Blake as far as is seemly for me to do, to name one precept or example for baptizing any other, and make it good if he can." Richard Baxter, author of Saints' Rest. See his dispute of right of sacrament, p. 150, "It cannot be proved by the sacred scriptures that infant baptism was instituted by Christ, or begun by the first christians after the apostles,"—Martin Luther.*

*Any ordinance instituted and practiced by the church for a christian ordinance, which Christ or the apostles never commanded, must be a positive and continual evil, and of dangerous tendency.*

*To do what Christ has not commanded, and to refuse to do what he has enjoined, are two of the most aggravated offences against his authority.*

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We shall make it no part of our object in this tract to disprove a divine warrant for infant baptism. We consider this point no longer debatable,—the discussion of the question having passed that point. It is a fact well known that the most prominent advocates and defenders of pedo-baptism, among whom are the great master-spirits of the reformation, and the great body of eminent divines of later date, especially the German authors, in every age,—the most profoundly erudite in the world, do generally admit that the practice of infant baptism is wholly destitute of *scriptural authority*. This position we can fairly occupy. For why should we forever work our guns upon those parts of the walls, already dismantled and long since deserted by the enemy, except it may be here and there a straggling few, vainly attempting to discharge upon us a few pieces of spiked artillery? We should advance boldly forward and push our batteries on to more advanced positions. All appeal, at this day, on the part of pedo-baptists to the scriptures can be effectually cut off, from the fact that neither the authors of infant baptism, (i. e. Catholics) nor Reformers who retained the practice, ever claim that it was instituted by Christ, or that the scriptures contained one precept or example for it! They advocated and practiced it purely on the ground of *expediency*!

This ground we boldly take and fortify.

The Catholics have ever claimed it as a tradition of their Church and give the year of its creation.

Martin Luther, the moving spirit of the Reformation, declared in his day, "it cannot be proved by the Sacred Scripture that infant baptism was instituted by Christ, or begun by the first christians after the Apostles." See Booth ped. bap. Exam. p. 440.

John Calvin frankly admits in the 4th Book of his Institutes, that "it is no where expressly mentioned by the evangelists, that any one child was by the apostles



baptized." Melancthon and Zuinglius admit the same thing. Erasmus says in his notes on Romans, "Paul does not seem in Rom. 5, 14, to treat of infants. It was not the custom for infants to be baptized." Æcolampadius, the fellow-laborer of Zuinglius, says "No passage in the Holy Scriptures has occurred to our observation as yet; which, as far as the slenderness of our capacity can discern, should persuade us to profess pedobaptism." Hist. Mennonites, pp. 168-9. We could fill this tract with equally as strong admissions. These fathers of Protestantism, and a host of other pedobaptist divines, forever cut off the advocates of the practice, from appeal to the Scriptures; for had they taught it by one precept or example, such critical and investigating minds as those of Luther, Zuinglius, and their cotemporaries would have discovered it, and made use of it. We say it was never instituted upon scripture authority, and not until late years attempted to be defended upon such a ground. The practice is opposed to the genius of religion and the entire testimony of the sacred writers. But, say pedobaptists, these great and good men retained the practice, and advocated and practiced it. Very well, we grant it, and so did Luther maintain to the last the papal doctrine of *transubstantiation*, i. e. that his blessing upon the bread and wine converted them into the veritable body and blood of Jesus Christ, but does his belief make it so? They retained and advocated Infant Baptism upon the ground of its *advantages* and its *expediency*. We are ready to meet it upon this ground. Is it expedient—is it right? It is the only ground upon which it rests for discussion. We deny that it possesses any advantages—that it is a blessing in any sense to the subject or the church, and being opposed to the genius of the gospel and the testimony of Holy Writ, it is highly *inexpedient*, its influence is *directly* and *indirectly* pernicious, and its workings evil and only evil continually. The following we consider to be the legitimate evils of the practice, resulting (1) to the subject, (2) to the church, (3) to the bible, (4) to religion and (5) to the world.

TO THE SUBJECT.—Its influence on the mind of the subject in after years is most unfavorable.

1. It places him in a false position. He stands before the world a professor of religion, an accredited member of the church, a child of God, and inheritor of the kingdom of heaven, with his heart unchanged, in love with sin, and himself a worker of iniquity.

2. It leads the subjects to make false estimates of their religious character and standing. It tends to deceive them into the opinion that they are by virtue of the ceremony, good and sufficient christians, and that there is no farther need of repentance or regeneration. For the child learns that he has been baptized, and it is natural to suppose that he would enquire what did my baptism do for me? If he were baptized by the Episcopalians or Methodists, he turns to the book of Common Prayer or the Discipline, and reads that it was done that "he might be baptized with the Holy Ghost, and received into Christ's holy church, that he might be washed and sanctified with the Holy Ghost, delivered from God's wrath—and receive the fulness of God's grace and ever remain in the number of his elect children." See Discipline ppp. 107-8-9. And in his catechism he learns to say "in my baptism wherein I was made a *member of Christ*, a *child of God* and an *inheritor of the Kingdom of Heaven*." If he be sprinkled by the Presbyterians, he is taught by the confession that his baptism was not only for his solemn admission into the church, but also is unto him a sign and seal of the covenant of grace, of his *ingrafting into Christ*, of regeneration and remission of sins; and by his baptism his eternal salvation was made sure, if he be one of the elect, otherwise he is passed by, and forever reprobate. See Pres. Confession of Faith. What must be the result of such instruction upon his mind? Will it tend to lead him to feel the necessity of *personal* faith and repentance? The tendency is directly the reverse, unless he can be made to believe that his pious parents performed over his infancy a wicked and ridiculous farce. If he believe in what they performed he must believe that they did *sufficient* for him. If he *believe* the doctrine he is taught,

this will be the effect. If it be not believed by either parent or child why is it taught?

3. The practice prejudices the mind of the subjects against an impartial examination, for themselves, of the word of God, so far as relates to this ordinance. The general unwillingness shown by pedobaptists to examine this question fairly and candidly, is attributable to this fact.

4. It deprives its subjects of the salutary and abiding impressions which the proper observance of the ordinance is designed to make upon the mind. Archbishop Leighton deeply deplored this feature in Infant Baptism. He says, "Baptism being but once administered, and that in infancy, is very seldom and slightly considered by many, even real christians. And so we are at a loss in that profit and comfort, that increase in both holiness and faith, which the frequent recollecting of it after a spiritual manner, would no doubt advance in us." The only remedy is the abandonment of the practice, and the adoption of scriptural subjects.

5. It enslaves the mind and trammels the consciences of its subjects and is a bar to the freedom of inquiry and choice. Infant Baptism with its sponsors and proxies and solemn vows, is the first link of the iron chain of influences and prejudices by which the mind of its subjects is enslaved and subordinated to the support of all the questionable practices of pedoism. By the silent and powerful workings of these influences, liberty of conscience is subverted and the subjects prepared to become the easy and credulous followers of their teachers and the blind defenders of error.

6. It naturally inspires the subjects of it, and we might add both parents and ministers also, with the worst of principles and passions, and leads them to treat those who deny it, in a most abusive and unchristian manner. It is quite impossible to discuss the subject with them, without witnessing a display of passion, and prejudices are supplied in the place of reason. The reason of this is, that every argument brought against the practice, is a direct reflection upon the wisdom, judgement, or sincerity of their pious parents, in practicing it; and the child, unless he sustain the practice, allows a seeming reproach to fall upon his christian parents, and therefore he is ready to go to all extremes to support it. See with what abuse, ridicule and scorn Baptists are treated in our midst. But for a full proof of this evil, read the history of the persecutions of the ancient baptists of Europe. Century after century the so-called christian (!) world were mad against them Catholics and Protestants went hand in hand in their efforts to protect the infant system, and by fire and sword to drive every opposer of it from the earth. Pedobaptists are now wanting the power to do this; but with what contempt and displeasure do they still regard Baptists.

7. It deprives the subject of the power to obey God in his baptism. There is no obedience without a voluntary choice. The child exercises no choice. It is an act performed for him, without his knowledge or consent—it is then no obedience on his part. He did not obey Christ in his baptism. He is still commanded to do it.

8. It puts it out of his power to please God in his baptism. For we learn that, "without faith it is impossible to please God," the infant subject could not exercise faith, and any act of religion performed without faith is sinful in his sight.

9. The system of pedobaptism, when left to develope itself, would deny to the child the power and privilege of ever obeying Christ or of enjoying the liberty of conscience in religion. Pedobaptists teach that to repeat baptism is sacrilege. Would they then baptize the child they had sprinkled in infancy should his conscience demand it in after years? No. Were there no baptist churches in the world, would these sprinkled innocents ever be allowed to obey Christ, or obtain the answer of a good conscience in respect to baptism? Never. Look to all the pedobaptist countries of Europe! But it opposes an almost insurmountable barrier to all such subjects ever thinking and acting freely for themselves, in this coun-

try. They are taught that they are members of the churches in which they were sprinkled, and that should they leave those churches they will be regarded and treated as *heretics* and traitors. See Dr. S. Miller's sermons on baptism. Who escapes persecution? that disavows pedoism?

*Infant Baptism is an evil to the church.*

1. By introducing the unregenerate into it, it gradually destroys the distinction between the church and the world.

Pedobaptists declare that all their sprinkled children are members of their churches. Now either they were regenerated by baptism or else they are received unregenerated, and we never heard of the exclusion of one of these privileged children, whatever his practice might be. By the direct workings of the system, every turn of the wheel introduces the impenitent into the church. A large proportion of such societies here consists of unregenerate members. And while in those countries, where baptist principles have held no check upon the practice, we find these pedobaptist churches large as the kingdom itself. Look at Lutheran Germany, and Presbyterian Switzerland. Every footpad and robber, every villain and scoundrel, all, and *every one*, however profane or wicked, every thief that's hung is a member of the national church, and made so by sprinkling.

2 *It destroys the identity of the church.*

The Scriptures represent the church as a congregation of baptized "believers," as composed of those that are "sanctified in Christ Jesus," "called to be Saints;" in a word, those who had been baptized into Christ and had put on Christ, by public profession. Infant Baptism by bringing the wicked into the church, effectually destroys its identity. Any society that will receive the unregenerate as such, into its communion and fellowship, cannot justly claim to be a church of Christ. We have no such custom neither have the churches of Christ.

3. The system burdens the church with unscriptural practices and traditions, and thus paralyzes its influence—and it ceases to be the pillar and ground of the truth.

4. It enfeebles its power to oppose error, and anti-christ, by holding errors in common. How can pedobaptists oppose Romanism or the authority of that church, when they hold and advocate this practice, which is one of her traditions.

5. This practice is the radical cause from which spring all state religions, the procuring cause of national churches, which have been in every age the world's curse, and of bloody persecutions.

6. It subverts the very design of a christian church. Christ came to set up a visible kingdom, and the striking feature that was to render it visible, was the spirituality of its members. The workings of infant baptism are to destroy this visibility by introducing into the church the element of a spiritual membership.

Infant baptism is an evil destructive of the doctrines of THE BIBLE. It is directly at war with its plain teachings, and subversive of its cardinal doctrines,

1. In attempting to sustain it from the Bible, the greatest violence is done to many portions of the sacred writings—some of the most obvious rules of philology subverted, and the soundest canons of Biblical interpretation unsettled—and a reliance in tradition, instead of the Bible superinduced, while it favors a dependence upon inferences, analogies and far-fetched arguments, rather than the plain and obvious teachings of the text.

2. It subverts the fundamental doctrine of justification by faith. The Catholics have constantly thrown this back into the teeth of Protestants. On this subject, a distinguished Romanist has remarked: "That infant baptism, according to the protestant view of the sacraments, is an act utterly incomprehensible, cannot be doubted: for if it be through faith only that the sacrament takes effect, of what value can it be to the unconscious child? The Anabaptists, against whom Luther was so incensed, drew but the natural inferences from the premises which he had laid down, and could not be refuted by him without his proving unfaithful to his own principles." Mochler's Symbolism p. 290.



Again. "Luther having connected the efficacy of the sacraments with faith only, it is not possible to understand why infants should be baptized; and from the reformer's point of view, it was not difficult for any one to discover the utter want of an adequate ground for the ecclesiastical rite" do. p. 429.

3. It equally overthrows another cardinal doctrine,—human depravity.

Pedobaptists appeal to 1 Cor. vii, 14 in proof of the position that the children of believing parents are born free from depravity, and therefore fit for baptism. Hooker says, "We are plainly taught of God (1 Cor. vii, 14) that the seed of faithful parentage is *holy from the very birth*." It is to this passage they appeal when required to give some reason why the offspring of believers may be admitted to baptism, while those of nonprofessors are cut off. In no way can a pedobaptist explain this text with reference to baptism without a virtual denial of universal human depravity. See Con. Faith.

4. To support the practice, its supporters are compelled to misinterpret the Word of God, and attribute a saving efficacy to an external act. John 3. 5 is appealed to, to prove the doctrine of baptismal regeneration that is taught in all pedobaptist standards. The "water" being taken for baptism, instead of a symbol of the Word of God, as it is evidently intended.

5. Its advocates, purely for the sake of making an argument for its support, contrary to the plain teachings of Christ and the apostles, blend the christian, with the Jewish church or dispensation, and claim for it the same subjects and laws, &c., which is subversive of the whole gospel of Christ.

6. This doctrine makes the death of Christ, in part, of no avail, since it claims that baptism came in the room of circumcision, and the believer in the room of the Jew, and the unbeliever in the room of the Gentile, and thus it effectually builds again the middle wall of partition which Christ came to abolish in his flesh,

7. It changes the order of the requirements of Christ and thus throws the whole plan of salvation and order of the gospel into utter confusion and uncertainty, reducing all to a mass of contradiction and absurdity.

The plan and order, published by Christ is, 1 Faith, 2 Repentance, 3. Baptism, 4. observing all other commandments. This order is embraced and enjoined in the commission, 1. preach, that the people may hear and believe, 2. baptize the believer, "he that believeth and is baptized," 3. teach them to observe all [other] things whatsoever, among which was union with the church and the supper, from which order we clearly see that believers *only* are to be baptized, and baptized believers only to eat of the supper. Now the system of infant baptism inverts and subverts the whole order and harmony of the plan. It teaches that man may vary the order to suit his purpose. One order is 1st, baptize, 2d, unite with the church, 3d, eat the supper, 4th, hear the gospel, &c. Another order is, 1st unite with the church (being born into it,) 2d, baptism, 3d, repentance and faith, 4th, Lord's supper, &c. The order is again changed thus, 1st, eat the supper, (as a means of grace,) and join the class 6 months, 2d, be baptized and confirmed, 3d, observe the rules of the Discipline, in which there is no requirement for regeneration.

*The tendency of infant baptism is to paralyze the influence of christianity and religion.* How must that religion appear which professes to be one of free choice, pure and upright, exhorts to justice and right, and warns against fraud, unfairness and wrong, while at the same time it seeks to perpetuate itself by the violation of all human rights, and by means of force and fraud.

1. The practice is unjust and fraudulent! The infant subject is taken to the font and there through its sponsors, proxies or parents, it is bound in the most solemn vows and promises, and is made to swear allegiance to the church, and is sworn or rather tricked out of its just and inalienable rights, of liberty of conscience and of choice in religion. Suppose an infant is left heir by its parents to a tract of land worth \$100,000, and its guardian, and two or three of its friends, think it desirable to make sale of it, and to do this they write a deed of conveyance, and then place a *pen* in the hand of the unconscious child and guide it, so as to write its

name, and the deed is attested, and possession is taken of the land. Now we ask was not every step in the whole transaction *fraudulent*? How then must it be regarded by the world.

2. The practice is *deceptive*, and its effect must be *pernicious* to religion and truth. Look into the Episcopal prayer book, page 126, for a scene of fraud and deception. The sponsors bring the infant to the priest, who proceeds to catechise and swear it, through them, as follows. Min. "Dost thou in the name of this child, renounce the devil and all his works, &c. &c. Ans. I renounce them all, &c. Min. Dost thou believe all the articles of the christian faith, &c. Ans. I do. Min. Wilt thou be baptized in this faith? Ans. That is my desire. Min. Wilt thou keep God's holy will and commandments and walk in the same all the days of thy life? Ans. I will by God's help." Men are accustomed to judge of the character of religion by the external ceremony with which it is conducted. How must such a ceremony as the above be looked upon? Is it not a scene of deception? Did the child understand or make the answers put in its mouth by its sponsors, or did it promise through them? It is made to say that it *desires* to be baptized, does it so desire? It is made to promise to renounce the devil, &c., but does it do it? It is, by this *farce*, made a member of the church, and pledged to support it, and it is taught in after years that all those vows and promises are binding, and that it must perform them scrupulously. In no department of all worldly policy is such gross deception practiced, nor would it be allowed for a day. 'Tis religion that stoops to such trickery. *But it is wholly deceptive.* The minister when he sprinkles the child, declares that he does it in the name. (i. e. by the authority) of the Father, Son and Holy Ghost. Now ask him if the baptism of children is commanded in the bible, and if he adhere to the truth, he *must reply* no! Here is one deception. The minister teaches that the child is "baptized with the Holy Ghost," that it is "sanctified" in its baptism, and "receives the fulness of grace." See Meth. Dis. ppp. 107—8—9. All this certainly is equivalent to regeneration. But after the ceremony, ask the minister if he believes that the child is regenerated and sanctified? and he must answer *no*. Here is another deception. Again, we are taught in the confession that "baptism is the outward and visible sign of an inward and spiritual grace, and this sign is applied to the unconscious babe. Ask the minister if the child has the inward grace and he will answer *no*. Here is another deception, and all this is passed off in the name of religion. What must the world think of religion, when they rightly reflect upon it? Will it not have reason to believe that religion is all some deep laid scheme played off by a few designing men to subserve the purposes of priestcraft?

3. Infant baptism paralyzes the influences of religion. Christ designed his church to be the light of the world and the salt of the earth, and every member a witness of the power and holy influence of religion.

But infant baptism fills the church with unregenerate and wicked men and women. Are they good witnesses of Christ? Will they be likely to adorn the doctrine of God, our Saviour, by well ordered lives and godly conversation? When wicked men look upon such, and know that they are church members, and professedly christians, and see that they are altogether such as themselves, how low will the advantages of religion sink in their esteem. They will be led to regard religion as merely a hollow profession—not a reality and power.

4. Infant baptism opens a wide floodgate, through which to admit all errors in faith and practice and every human tradition, without let or hindrance. If one practice, as infant baptism, can be admitted and tolerated upon the authority of the church, or the opinion of men, why may not another. If one practice, not sanctioned by the bible, be observed for the sake of expediency, why may not another, and every other that this, that, or another sect might deem fit and proper—*ad libitum*, and *ad infinitum*?

5. It reduces religion from one of choice to one of force. While men regard with horror the force employed to propagate and defend the doctrines of the false

Prophet, is it not true that the bayonets of Germany and England have hitherto sustained the hollow formalism of a defunct Protestant establishment, and compelled their subjects to submit to the traditions of pedobaptism on penalty of death or banishment? Does not pedoism seize upon the defenceless babe, and by force, without any will or choosing of its own, and often midst its cries and screams and every show of displeasure and resistance, make it a "member of the church, an heir of God, and an inheritor of the kingdom of heaven?"

From all this it can be clearly seen that the influence and tendency of this practice is inimical to pure religion and vital christianity.

We could also show, did our limits allow, that it has been and now is a curse to the world!

1. It has done this by resisting the progress of civilization.
2. By staying in mid-course the progress of the Reformation.
3. It was, and still is a mighty barrier to the progress of missions. In shutting up the nations against our missionaries.
4. By opposing the liberty of conscience and the freedom of thought.
5. By opposing the progress of republicanism. The spirit of pedobaptism is utterly opposed to the principles of republicanism.
6. It is the parent of priescraft and spiritual despotism with which the world is oppressed.
7. It has breathed and still breathes a spirit of intolerance upon all under its influence.
8. It has been drunk with the blood of saints.
9. It is a mighty barrier to christian union, and thus it opposes the progress and approach of the millennium.
10. It is the prolific source of impiety and infidelity. Look into the State churches of Germany, France and England—the overwhelming majority of their priests and people are infidels—they acknowledge the *forms* of godliness but deny the *power of it*—and this is infidelity.

Now, dear reader, we have written this because we believe it, before God we believe from our heart that the above are the legitimate evils of the system. Are you an advocate of infant baptism? Will you throw this tract aside without examination and say it is all false? Read it once more, ponder it well—may not some of these evils attend the practice? Are you *certain*, **POSITIVELY CERTAIN**, that Christ ever commanded his disciples to baptize their children, or that the apostles practiced it? If you are, what chapter contains that instruction or example? If you are not *positively* certain, it is *positively* not your duty, and *positively* wrong, because Christ in all cases has given plain and explicit commands for all that he requires at our hands. Why are you not willing for your child to form its own opinion, and enjoy the satisfaction and heartfelt pleasure that every follower of Christ does, in *personal* obedience? You may say, "I do not, I never did believe in infant baptism," Why are you then a pedobaptist? why are you upholding the practice, and encouraging your church and brethren to practice it by your name, your means, and your influence? We ask you to look at it, ponder it well, and answer as a christian—an honest man—is not infant baptism a system of proselytism unfair and unworthy of high-minded and honest men whose object is truth, irrespective of their prejudices, predilections, or denominational biases, and who mean to be governed by the principles of equity, freedom and fair dealing?

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### THE GENIUS OF THE GOSPEL REPUBLICAN.

"Call no man master, neither be ye called masters, for one is your master and all ye are brethren."—*Jesus Christ.*

Man was created by his God a spiritual freeman. Upon his heart hath he written



its love and yearning in a thousand indellible characters, and stereotyped them upon every faculty of his soul. He is, therefore, *constitutionally* a Republican, whether in Church or State. Jesus Christ acknowledged this fact in every address he made to man. The génius and spirit of his Gospel is Republican. It is addressed to the spiritually free. The Bible thus becomes man's *GREAT Declaration of Independence*, His Magna Charta of rights and privileges. It recognizes every man the possessor of absolute liberty of conscience, and the director of his own religious acts. It acknowledges no sponsors, no proxies, be they parents or priest. Not the least of its requisitions, can living being, angel or man, in the universe perform for him. The gospel calls upon *each*, individually to deliberate and obey. It places each man on his own pure *individuality*. It proposes to him matters weightier than worlds, solemn as the judgment, and lasting as eternity, and suspends the everlasting destiny of his undying spirit upon his own unbiassed decision and action. Freedom of deliberation, unbiassed thought, and unrestrained moral action, are the grand obligations upon which all true religion is based, and those parents who forbid or discourage their children from thus acting, or those ministers who encourage their people to disregard or act contrary to them, are the enemies of God and man, and by so doing they are binding millstones around their necks that will inevitably sink them deep in the sea of God's wrath and fearful retribution. Every man is required to enlighten his own conscience by the Bible—form *his own* opinion, believe and obey *every command* for himself. He *alone* is held responsible and accountable for *personal*, not *sponsorial*, obedience in every "*whatsoever*" enjoined by Christ; which would not be just if another being in the universe was authorized to cramp or control either his conscience or religious action. The conscience of every creature is invested by the Almighty with the sacredness of the Ark, its movings must be free, and blighted is the hand that is laid upon *even its aberrations*.

That the spirit of the gospel is republican is seen in the work, and plainly taught in the teachings of Christ.

In his work of redemption, he recognized no privileged class, but placed all upon the same principles of equality. Exalting every valley, and bringing every mountain and hill low, and revealing his glory so that *all flesh*, should see it *together*. Christ *loved all*, and died for *all*—he sent and still sends his gospel to *all*. He requires the same conditions of all—grants the same peace and joy to all who believe, and requires the same obedience of all, offers to all the same fold, and the same shepherd *here*, and the same heaven *hereafter*.

All the principles of republicanism are embodied in the teachings of Christ.

He recognized no sponsors, no *intermediaries* between God and man—*no conscience keepers*. He delivered no precepts or mandates to spiritual guardians or rulers, *in trust*, but addressed himself to the *people*. In all his public life he was their inflexible champion of equality and universal rights. He came to realize the sublime idea of true independence, and through his doctrine to impart it to all mankind. 'Tis a most significant encomium, recorded by Mark, "*The common people heard him gladly*"—and when he published the great principles of equality and human rights, he touched a common heart, and "*spoke as never man spake.*"

Christianity was the first foe to tyranny and despotic power, temporal or spiritual.

The GREAT Republican forbade his followers to *usurp* authority and domination, or to *acknowledge it*. "Be ye not called Rabbi, for one (only one) is your master, even Christ, and *all ye* are brethren," i. e. equals. "Neither be ye called masters for one is yours," &c.

Christianity was the first universal educator. Before the advent of Christ, *the people* had been kept in darkness the most profound, by the rulers of this world, because *ignorance* is the throne of *oppression* and *despotism*; but Christ came a light to enlighten *every one* that cometh into the world. He asserted as a proof that his mission was divine, that "*the poor* have the gospel preached *unto them.*" *The poor*, in all countries, are the *masses*.

Christianity first asserted the right and duty of voluntary obedience. Man had ever been taught to look up to his *rulers*, spiritual or temporal, for *commands*—to

have no conscience but the *will of his despot*. He was *compelled to obey* in all things. Christ appeared as the Great Liberator of human thought, bursting from it the chains that enslaved it, and elevating it from the depths into which it was depressed, and nerved it with the spirit of a noble and manly independence. The talismanic word that dissolved the spell of ages, and placed each upon his own accountability, was the divine injunction of christianity, *CHOOSE*, and when it broke upon the ear of the people, it was as though earthquakes moved and thrones and despotisms felt the shock. Nor has it spent its force, or lost its charm, for thrones are still crumbling, crowns falling, and ancient dynasties vanishing before it, nor will it cease until every relic of despotism is banished from the earth, and the human mind shall endure no fetter, the State no king, and the church of Christ no despot.

The genius of the gospel, we see, is profoundly republican, recognizing in each man a *sovereign* and the source of all power in the *people*, hurling its anathemas at the head of every *self-appointed* and *self-important* hierarch.

Now, if man be created with a heart to *desire*, and faculties to *enjoy* sovereignty, he is in his very nature a *republican*. If, as we have seen, the genius and spirit of the gospel be democratic, then a republican government, whether of church or State, is most congenial with man's nature, and best calculated to secure the greatest amount of happiness and prosperity to any community or society. The pursuit and enjoyment of happiness is the natural right of all men, and whatever system deprives them of this right is oppressive and despotic. "The word *free*, like *right*, is absolute in signification—has but one meaning, and admits of no qualification. As every action is right or wrong, so every government is free or oppressive." Christianity is republican or despotic. If it leave every man the *freedom of choice*, of *conscience* and *action*, it is free, if it deplete upon these rights, it is *arbitrary* and *oppressive*. From these propositions, we deduce the following axioms.

1. Governments influence the happiness of man. It is, therefore, his inalienable right to have a voice in the organization and direction of a government in which he is entitled to equal privileges; therefore that system must be despotic that deprives man of this right.

2. Laws influence man's happiness and prosperity. It is, then, his right to have a voice in the creation of all laws. Legislation, without representation, has ever been considered the most glaring tyranny; therefore, the society or organization that deprives its subjects of these rights, is most dangerous and oppressive, fit only for the most servile.

3. As rulers influence the happiness and prosperity of man, he has an inherent right to a voice in their election, and a form of government that refuses this, is arbitrary and despotic.

4. *Freedom of inquiry*, of *conscience*, of *speech*, of *worship* and *association*, are man's inalienable rights and influence his happiness, and that is a despotism, whether civil or ecclesiastical, that trenches upon them, and fit only for those who have no minds to think, hearts to feel, or courage to act for themselves.

A republican government is the only form of organization that can thoroughly respect and guarantee the full exercise and enjoyment of all these rights. All other governments are either monarchies or oligarchies, variously modified, all of which, civil or religious, *ever have been*, are, and *ever must be*, opposed to the liberty of the press, freedom of enquiry, and of choice; the rights of conscience and the free development of human thought. In the former, the supreme power is vested in a single ruler and *hereditary* monarch, in whose selection the *people* have no voice, but are forced to bow to the throne whether filled by *masculine* or *feminine*, *adult* or *babeling*, *sanity* or *idiot*, and if the monarchy be absolute, receive both their *religion* and their *laws* from the royal pleasure.

In an oligarchy, the ruling power is vested in a few who acquire their authority to oppress the people by *birth*, or by *purchase*, as the sovereign, peers and lords of England. These few legislate, in politics and religion, for the people. The people are taxed to support a religion they do not believe, and their ministers fined and imprisoned, if they administer the ordinances of Christ contrary to the Rubric. Children were

once disinherited, and even now innocent babes, offspring of christians, are not allowed *christian burial*, unless they have been sprinkled by a parish priest! The whole system of government rests with crushing weight upon the mind, heart and consciences of the people. Despotism or oppressive governments or organizations, *ever have been, are, and ever must be*, hostile to the progress of true religion and human freedom. Despotism cannot long exist where the people are allowed to think and choose for themselves. Whatever inspires the masses with a disposition to think for themselves and *act fearlessly*, according to the dictates of God's word, and their own conviction of right, is inimical to, and destructive of, the divine right of tyrants, in Church or State! Religion does this—plants in every bosom the principles, and breathes into every heart the inspiration of freedom, teaches man that he is a *free moral agent*, accountable alone to God for the exercise of his conscience, and teaches him to say to every one who assumes to lord it over him, "*Who made you a prince or a judge over us,*" "one is our master" and we are all brethren, i. e. *equals*.

It was not on account of the denial of the divine right of infant baptism merely, or their peculiar views of the *ordinances*, that arrayed every despotism of Europe, for 1000 years, with sword and flame against the peaceful Anabaptists, that banished Roger Williams, and drove him from the abodes of civilization into the snow and frost of a midwinter's wilderness—that scourged to blood the devoted baptists in Massachusetts, or that incarcerated our ministers of the last century in Virginia, but it was their uncompromising opposition to the adulterous union of Church and State, their assertion of the *sovereign rights of the people*, that the *civil power* has no right to make and impose *ecclesiastical laws*—that the *people* have a right to choose *their own ministers*—"that the magistrate has no right to meddle with religion or matters of conscience, or to compel men to this or that form of religion, because Christ is the king and law giver of church and conscience." For the advocacy of these principles and their opposition to baby sprinkling, Baptists were martyred, centuries before either R. Williams or Martin Luther was born. They have alone preached and suffered for them in *every age of the Christian church*.

Nor is it strange that temporal and spiritual tyrants and despots should wish to exterminate them. But they have not preached and suffered in vain. The republican and *revolutionary principles* springing from the gospel are at last acting upon the destinies of Europe. Her whole population is heaving like an ocean, and "the great issues of freedom are working themselves clearly out amid the throes of the storm." The masses scorn the abject position they have so long occupied. The people are fast winning familiarity with those great principles, *political* as well as *religious*, which are death to tyranny—to feel that of all rights, the right to worship God according to the dictates of conscience, and to *govern themselves in Church and State*, is the dearest. The blood of Christian martyrs, with which those nations have been baptized, is crying from the ground, and the seeds they sowed in their blood and ashes are germinating. Chains are falling, *truth spreading*, and the republican principles of the gospel working by revolutions, emancipation and freedom for the millions of Europe and the world!

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## THE CHURCHES OF CHRIST REPUBLICS.

If man was created for self government—if God designed him to enjoy the free exercise and absolute liberty of conscience,—if a Republican be the only form of government in which these rights are respected, or can be exercised, and calculated to elevate man and promote his highest happiness, *civil* and *religious*—would Christ have constituted his church, which he designed for the greatest blessing in every respect to the human family, upon principles despotic and oppressive, as were all the existing governments in the world? *He would not*. Now we have shown that the *genius of the gospel is republican*, and the government of His Kingdom or Church, then, must have been founded upon principles congenial with the spirit of his teachings or in opposition to and subversive of them. If the former, his churches must be *republics*—if the latter, *despotic and oppressive*. But all reason would teach us that the principle



of Church organization must be in harmony with the nature and spirit of His gospel. That Christ did constitute His Church a Republic and design all His Churches to be Republics we learn

1. *From the great republican principles he published to his people.*
2. *From the constitution and policy of the Apostolic Churches and the teachings of the Apostles.*
3. *From the universal testimony of all historians, which establishes the fact that the Churches in the first and second centuries were independent Republics.*

Christ manifestly came to fulfil the prediction of Daniel, 2: 44. In the days of these Kings [the Cæsars] the God of Heaven shall set up a kingdom. His business, then, was to *found*, not to *finish*—to give the *perfect pattern*—to lay down the *great principles of government*, not to *execute the work*, but to leave it to be carried forward to its consummation, to his faithful servants, solemnly charged to make *all things according to the divine direction*.

1. He taught that His Kingdom was to differ from all earthly kingdoms. "My Kingdom is not of this world." *It was to be organized upon different principles, with different subjects and for different purposes.* He came to rule mankind, but not after an earthly mode, not by force, not by arbitrary dictation, but by a heavenly example, and divine precepts which educate, ennoble and save the soul. "Whereunto," saith he, "shall we liken the Kingdom of God, and with what comparison shall we compare it?" but the governments of the world supplied no analogy.

2. He taught that he alone was the only head, and that between him and his children there was to be no authoritative ruler,—no king—no pope—no bishop—no ruling elder—no conference—no assembly. Next to his own supreme dominion in every thing pertaining to our highest welfare, he taught and enforced the sovereignty of the people; *that sovereignty which is the essence of liberty itself, founded on equality, political, civil and religious*, respecting the rights of all by the especial protection of each. Christ first published and realized this theory of government.

He gave the church authority, but not force—authority vested, *not in a class of officers*, but in the *equal, voluntary suffrages of the people*, and never allowed it to go forth in *individual domination* over the rest. "In church relationship, Christ is God with us, and we with God; and no finite being has any authority to interpose himself in the *slightest degree*." If Gabriel should assume palpable shape and appear in our midst, as a ruler, and assume to make or change one law or rule for the church, whether with Discipline, Confession or Rubric in hand, in the character of bishop or elder, apostle or deacon, *we would challenge his authority by the word of God!* Christ has not delegated authority to any man, or to any officer in his church.

3. He is the only Law giver to his Church. No fact is more clearly taught than this. "There is one Lawgiver, who is able to save and to destroy," Jas. 4: 12. The Church has no authority to make one law for the government of its members, nor have bishops or priests, elders or officers individually or in conference, in association or assembly. 'Tis an unhallowed usurpation of the prerogative of Christ, nor can we find in revelation, reason or providence, where infinite wisdom has suspended the dominion of Christ upon the fiat of Cæsar! The Church of Christ is purely an executive, but in no case a legislative body. How can that society be considered a Church of Christ that presumes to legislate, make laws and disciplines for its members?

4. Christ did establish a particular form of Church organization, and only one. He came to set up a kingdom, to build a Church. Did he not fulfil his mission? There can be no kingdom without an organization of some sort—a form of government, laws, &c. The Church of God is compared to a house, of the pattern or arrangement of which, Christ is the author. (See Heb. 3: 6.) Who will say he prepared materials and left human carpenters to shape them in every, or any fantastic shape that might please their wanton fancies! He gave to his Church a constitution which determines the character of the government. And that constitution, as we have seen, is republican.

That constitution we derive from the precepts and practice of Christ and his Apostles.

A society or association organized upon any other principles than upon apostolic principles, has no more claims to be considered a *Church of Christ* than a temperance or Bible society, or any other *human institution*.

5. *Christ established all the offices and officers of his church and the duties, not authorities, of each* These officers are two, (1) bishop, presbyter, elder, overseer or pastor; (2,) deacons. The former are spiritual *servants*, the latter temporal. That all spiritual officers are *equal* in office, we prove from the fact that the terms elder, bishop, overseers and pastors are *interchanged*. Compare Acts 20, verse 17 with verse 28. The elders in verse 17 are called in Greek "*episkopoi*," translated bishops or overseers—again, Titus 1 and 5th verse, Paul commands him to "*ordain elders*," in the 7th verse he calls them "*bishops*," &c—again, 1 Peter 5: 1 v.

(2.) "No intermediate officer is mentioned between bishops and deacons."\* Paul

(3.) "The qualifications of bishops and elders are the same." Read 1 Tim. 3: 2-7. Tit. 1: 6-10.

(4.) "Their rights and duties the same." Read Heb. 13: 7, 17: 1 Thess. 5: 12. 1 Tim. 5: 17 4: 14. 2 Tim. 1: 6. Historians, Mosheim, Neander, Coleman.

6. Christ taught that His church was a voluntary association of regenerated persons. While citizen privileges in earthly kingdoms depend on *parentage* or circumstance of birth, or violence as captives contrary to their wills, or as children of captives without *any will or consent*, Christ clearly teaches us that no one can be "*born into*" his church except by the *second birth*—the exercise of *personal* faith, nor can they be introduced without *their own consent*, as in infancy. "Ye are all the children of God by faith in Christ Jesus." Any other way than by *personal* faith, he condemns as "*some other way*." See John 10: 1. Those *societies* or churches that receive unregenerated persons, as such, and infants, to membership and church ordinances, *are not the churches of Christ!*

7. Christ taught that in his kingdom there was to be no *domination*, but a perfect equality among his subjects. "Ye know that the *princes of the gentiles* exercise dominion (i. e. *domination*) over them, and they that are great exercise *authority* upon them, but it shall not be so among you; but whosoever will be great (not in authority, but your esteem) among you, let him be your minister, and whosoever will be *chief* (in usefulness) let him be your *servant*." Mat. 20: 26.

From all these teachings we see that the genius of christianity is *democratic* and the principles of church government purely *republican*. From the examples of the Apostles we also see that these were observed by the apostles. That all disciplinary power was vested in the people by whom all officers were elected to offices, that were not posts of authority, but service.

1. The first example we notice is the election of Matthias to the apostleship. Not one or two assumed the right, but all the eleven, in conjunction with *all the disciples*. Read Acts 1. Quere. Are the elders and bishops of the Episcopalian or Methodist societies elected in this way?

2. The next case is the action of the church in the choice of deacons. The 12 called the *multitude of disciples* together, and told them, *the disciples*, to look them out from among them (i. e. the disciples, not the apostles, not their *preachers*), seven men to fill the office of deacons, and "*the multitude chose*" and the apostles sanctioned the choice. Read Acts 6; 1-6. Q. Do the above named churches so elect their deacons? Do the *people* select and *choose* them?

3. Another case of popular election is seen in 2 Cor. 8: 19, and verse 23; those chosen are styled the *messengers of the churches*. 4. That all disciplinary power was vested in the *people*; we learn 1st. from Christ, Matt. 18: 15-21. 2d. the Apostles. In 1 Cor. v: 4, we learn that by the voice of the *church*, and not *its officers*, dis-

\* For a full discussion of this subject see church polity by J. L. Reynolds, page 121-2. This is the best work on church polity we have ever seen, and it should be in the hands of every pedobaptist in instructing the officers notices but *two classes*, bishops and deacons. 1 Tim. 3: 1-7.

orderly members were to be put away. "In the name of the Lord Jesus Christ when ye are gathered together," the *body* of the church, and not a committee appointed by an elder or deacon. In v. 9 Paul charges the church, not its officers, elders or bishops, to exclude certain characters. 2 Cor. 2: 6 we see how the incestuous person in 1 Cor. v: 4 was put away. "Sufficient to such a man is this punishment (of exclusion) inflicted of many, i. e. the church, for such is the import of the term pleioon. Read Rom. 16: 17. The church, and not bishops or lordling elders, is charged to exercise disciplinary power in all cases.

We find that in all these places, and in many more, that all power was vested in the people, the multitude of the disciples, the church; and that all decisions were made by them in church matters, and we can find no example to the contrary. Acts 14: 23 has been appealed to as granting power to officers to choose and appoint elders—but the term there, translated *ordained*, from *Cheirotonein*, signifies to stretch out the hand, for the purpose of voting in an assembly. Query. Can it be supposed that these two men went from church to church electing their elders by raising their own hands? The choice was made as in other examples given, and as every thing was done in the primitive church, by a popular vote, by the united voice of the brethren and the apostles. Titus 1: 5 was another case. Was Titus to choose and ordain, or set apart elders in every city by his own authority? We must refer to those instances where elections of officers are described at length, as Acts 1: 26, and 6: 2, 3, 5. The church chose them and "set them before the apostles, who, when they had prayed, laid their hands on them."

That the primitive churches were republics, is attested by the highest authorities in church history. Mosheim says, vol. 1, p. 86, "All the churches in those primitive times, were independent bodies; or none of them subject to the jurisdiction of any other. It is clear as noonday, that all christian churches had equal rights, in all respects, on a footing of equality." p. 682. "The assembled people elected their own rulers and teachers; they also rejected or confirmed the laws, excluded profligate and lapsed brethren and restored them, decided controversies and disputes that arose—in a word, the people did everything that is proper for those in whom the supreme power is vested. Among all members of the church, of whatever class or condition, there was the most perfect equality. The rulers of the church were denominated sometimes presbyters or elders—and sometimes bishops; for it is most manifest that both terms are promiscuously used in the N. T. of one and the same class of persons. In 2 Century, p. 142, "Each church was a kind of little Independent republic, governed by its own laws, which were enacted, or at least sanctioned by the people. 3d Cen. p. 201, "Although the ancient mode of government seemed in general to remain unaltered, yet there was a gradual deflection from its rules and an approximation towards the form of a monarchy." "This change in form of ecclesiastical government was followed by a corrupt state of the clergy!" 2 Cen. "One president or bishop presided over each church. He was created by the common suffrage of the whole people."

Neander says, "The presbyters or bishops of the church of Jerusalem were elected by the suffrages of the people." Geisler says, vol. 1, p. 156, "The new churches everywhere formed themselves on the model of the mother church at Jerusalem. At the head of each were the elders, (presbyters or bishops being the same,) all officially of equal rank."

Clement, of Rome, who lived in the days of the later apostles, says: "The appointment of the officers was made with the consent and approbation of the whole church." Tertullian says that, "elders came into their office by the testimony, i. e. vote or suffrage of the people." Such testimony as the above could be multiplied, did our space allow.



## WHAT SOCIETIES ARE REPUBLICS, OR CHURCHES OF CHRIST?

With the word of God before us we now lay down the *essential features*, without all of which no society can be justly entitled to be called a church of Christ.

1. It must be a *voluntary* association, of persons professing regeneration, and baptized upon that profession, and admitting no unregenerated person, adult or infant, to its ordinances, or fellowship.

2. It must have no temporal head as bishops, conferences or Assemblies and acknowledge no laws but those enacted by Christ and the apostles. 3. An *executive* body only, and its government so far as men administer it, *republican*, which is the government of the apostolic churches.

4. It must have preserved that form of doctrine, and the ordinances, once delivered.

5. It must never have shed the blood of saints, or any human being for conscience sake.

6. One or more of such churches must have existed from the days of the apostles until now, for prophecy declares when once set up this kingdom was *never to be destroyed*, and Christ said the gates of hell should not prevail against it."

Any society wanting these essential features may be a religious body, but not a church of Christ, for his churches cannot differ from the pattern he drew for them, but are, and must be everywhere alike.

A society having different subjects, and human institutions, and law making powers, though all of its members were devout christians, still it is no more entitled to "Church of Christ" than a Bible or Temperance society. As for existing sects, all cannot be true churches, for they are each antagonistic one to another, and for this very reason they are not *branches* of the "Church of Christ" for all the branches of the same tree are of the same kind, while these branches are almost totally dissimilar, and of different nature and construction.

Which of the existing sects, is the Kingdom of Christ is a question worthy the serious attention of every candid christian. Let such compare Mosheim, Benedict, or Jones, with the Bible—scripture with history,—and he *need* not doubt.

## WHAT ARE THE CLAIMS OF BAPTIST CHURCHES TO THE TITLE OF "CHURCHES OF CHRIST?"

We boldly and fearlessly ask every reader to examine them. They are the only churches that answer the above description. 1. They are purely voluntary associations, composed of immersed believers *only*. 2. They acknowledge no earthly head, and no human authority, and are *executive* bodies, only. 3. Their government so far as administered by man, is purely republican. 4. They have but two classes of officers, bishops or elders, presbyters or pastors, and deacons, elected by the suffrages of the members. 5. Their doctrines and ordinances are universally those of the New Testament, having but "*one baptism*," the immersion of a believer in water and administering the Lord's Supper, to none but the properly baptized, and "continuing steadfast in the apostles doctrine."

6. They are opposed to all monarchies, oligarchies and arbitrary aristocracies, in church or State,, and have been in all ages and countries the inflexible champions of equal rights and absolute liberty of conscience, for which they have been martyred by Pagans, Popes, and Protestants. 7. From the days of John the Baptist until the year 250, all the churches held the principles above, at which time there was a tendency towards an arbitrary aristocracy, such as is administered by Episcopalians and Methodists, in which the clergy arrogates to itself the exclusive right to legislate for the churches. At this time those members who remained uncorrupted, repudiated the domination of these spiritual hierarchs, remained firm upon primitive principles

and perpetuated themselves in the face of the fierce and bloody persecutors of a corrupt church and clergy. In the year 606 Popery absolute was established, when large armies were levied and employed to exterminate those Christians, styled sometimes Donatists, Montanists, Paterines, Paulicans, Albigenses or Waldenses, &c. but always *anabaptists*. From 606 until the 16th century, Papal Rome made her robes scarlet, and herself "drunken with the blood of Saints" see Rev. 12. Notice, these Saints of Revelation were pronounced anabaptists by their murderers! Who were these saints? Not Pedobaptists, for all these societies were as yet in the embrace of Rome, and no pedobaptist society was in existence! The church of England was organized in the year 1534, the Presbyterian in 1541, Methodist in 1784, and Cumberlandism is but a tumor cut off the parent body only a few years ago!

One thing is established clear as noonday, unless these saints were baptists existing in the wilderness and mountain fastnesses of Europe from the 3d to the 16th century, Christ had no Church in the world; his kingdom was destroyed and the gates of hell did prevail against his church! Of all other existing sects, historians are able to give us the year and often the day of *their organization*, but Mosheim, the chief of historians, though himself a pedobaptist, frankly confesses that the history of the anabaptists is hid "in the remote depths of antiquity, in almost all countries of Europe," and the popes of Rome were wont to anathematize them as the *oldest* and most incorrigible heretics in the world. In the opening of the Reformation they numbered 800,000. Large numbers worn out with persecution, united with the Reformers, while a remnant still bowed not the knee to traditions, and were persecuted to blood by *protestants*! See Mosheim, Benedict, Neander, Jones, Robinson. Baptists have been in all ages the conservators of human freedom and the advocates of liberty of conscience, and foes to kings and *priestcraft*. Mr. Bancroft in his history of the U. S. vol. 2, page 459, says, "The plebeian sect of anabaptist, with *greater consistency than Luther applied the doctrine of the reformation, to the social relations of life and threatened an end to kingcraft, spiritual dominion, TITHES and VASSALAGE*. The party was TRODDEN UNDER FOOT, [by whom, reader, by whom? by those who seek to do it now, their pedobaptist brethren,] *with foul reproaches* [as they are now] and *arrogant scorn*. "[as pedos affect to meet us now,] and its history is written in the *blood of myriads*!" "Mr. Williams' colony is the witness that *naturally* the paths of the Baptists were the paths of *freedom; pleasantness and peace*." Finally, while the blood of saints has marked the history of every pedobaptist sect that ever had the power to shed blood, we proudly challenge the world to produce one instance where baptists ever *shed blood or persecuted*, for conscience sake! and they have had the power in Rhode Island. They could not without forsaking their distinctive principles—for they have ever maintained in all countries and ages that no human authority can touch the religious rights or by compulsion regulate the religious duties of a human being, without usurping the prerogative of God and violating human conscience. In all baptist churches, as in this republican government, every man is free, independent and equal; having an equal voice in its direction, the *election of his officers and choice of his ministers*, as well in the reception and exclusion of members. Reader, do you wish to learn our history? Read Benedict, or Jone's Ch. His.

THE CLAIMS OF THE CHURCH OF ROME we will not examine, "there it is, the world knows it by heart," John has described her, in Rev. 17, ch. drunken with the blood of saints, she could not be a saint herself, *and no bloody persecuting sect or power can claim to be a church of God!!!* Query, could the church of Christ spring from such a source?

THE EPISCOPAL CHURCH, cannot be the church of Christ, since she is the legitimate daughter of this scarlet dressed woman, who is the mother of *abominations only*. The church of England is one of these "*abominations!!!*" It was organized by the wicked and *licentious* bloody persecutor, Henry 8th King of England in 1534 and of this church he was *head*, or pope, making and repealing laws, and doctrines as it pleased him. It is a wicked and monarchical despotism, corrupt in doctrine, and with an unregenerate membership. Persecution, oppression and blood have all along marked its history. It is papacy diluted, a worldly wicked, polluted—religious despotism

—rapidly falling back into the embrace of its mother—Rome. *It is anti-Christ!* The Episcopal Church in the United States, is the same body, divorced from State, having the same papal derived authority, the same *corrupt doctrines*, and unscriptural organization. What she was in Virginia fifty years since, she would be again, had she the power, *a bloody persecutor*. A large proportion of her clergy in this country, have lapsed into the quagmires, and rottenness of Puseyism, which is Papacy without the pope.

ARE METHODIST SOCIETIES ENTITLED TO BE CALLED, "THE CHURCHES OF CHRIST?" We do not ask the question with a bad motive, or because we are inimical to methodist *christians*. We wish to be understood. We fellowship all *christians*, as such, but we cannot recognize any society as a church of Christ, that does not conform to the New Testament model. Baptists do not hate Methodist christians, because they oppose their unscriptural and oppressive government. America is not the enemy of Russia, because she regards the government of the autocrat as unjust and oppressive. Our Republican government is antagonistic, and its principles destructive of that, but is, therefore, each American citizen the personal enemy of each Russian? America or any of her citizens can entreat of Russia to give to her citizens a more lenient government and instead of being considered an *enemy* he should be regarded as a *friend*. So we are a friend to all Pedobaptists. The Methodist societies originally belonged to the church of England, as a bible society often is attached to a church, all the members were members of the church and held all her leading doctrines. Wesley, says Journ. vol. 7, p. 231, "The Methodists in general are members of the church of England. They *hold all her doctrines!!* attend her services and partake of her sacrament." All the objections that we urge against the Church of England we urge against these societies.

1. According to Mr. Wesley they were of this corrupt national body, called church of England, having its unscriptural and hierarchal government. 2. Deriving their ordination and authority through her back to the Papal church. 3. Holding and teaching some of the traditions and corrupt doctrines of Rome such as pouring, and sprinkling and the doctrine of Baptismal regeneration. (*Read the prayers before baptism in the Discipline.*)

These societies will receive *unregenerate* and *wicked* persons, *as such*, and grant them the ordinances of Baptism and their communion. No society that will admit unregenerate persons, as such, to membership can claim to be a *church of christ*.

But the government of Methodist societies like that of the Episcopal is most arbitrary and oppressive, denying as they do to the laity every right that belong to freemen. Subjecting them to the usurpation of the clergy. John Wesley was a most violent monarchist, and enemy of republicanism; and we will state here a fact denied by Methodists that Mr. W. was violently opposed to Methodism as it is, and he lived and died a member of the church of England!! See Wesleys Journ. vol 7, p. 326.

"I never had any design to separate from the church. I do not believe the Methodists in general design to do it when I am no more seen. I do and will do all that is in my power to prevent such an event. Nevertheless in spite of all that I can do, many of them will separate from it. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry dull separate party! In flat opposition then I declare once more, that I live and die a member of the church of England."

John Wesley was violently opposed to a Republican form of Government. See his Journal vol. 7, p. 98. "As long as I live the people shall bear no share in choosing either stewards or leaders, among the Methodists. We are not Republicans, and never intend to be. It would be better for those thus minded to go quietly away." (Reader are you a Methodist and *republican* in your principles and feelings? Take Mr. W's advice and go *quietly away*.)

See his Journal vol. 7, p. 217, "I abhor the thought of giving twenty men the power to place or displace the preachers in their congregations!" Reader, ought not christian churches to have the choice of their ministers? Only think of the usurpation of one or two men, claiming to place and *displace* all the preachers of a thousand different churches!! Wesley claimed this power in his day. See Journal vol. 7, p. 228,



"Whoever violates these conditions particularly that of being directed by me in the work, disjoins himself from me."

Wesley then who founded the Methodist societies, was no republican, and he founded his societies upon *anti-republican principles!*

We will now give the testimony of distinguished Methodists and pedobaptists—showing that the legislative, executive and judicial powers are all placed in the hands of a privileged aristocracy, the preachers and bishops; and at their sovereign nod, both men and money are disposed of independent of the will of the people who supply it. Dr. Coke termed the system an "*arbitrary aristocracy!*" Bishop McKendree and Mr. O. Kelly once withdrew from the conference because of its *unwarrantable assumptions*. Mr. Cooper asserts that Bishop McKendree asserted in debate, "It is an insult to my understanding, and such an *arbitrary stretch of power, so tyrannical* that I cannot submit to it."

The distinguished Dr. Schmucker, professor of Theology in the German Seminary at Gettysburg gives eleven distinct examples of Methodist clerical usurpation. 1st. *They usurp from the people the exclusive right of suffrage* in the election of delegates to general conference, and in the elections of bishops.

2. They claim to themselves the exclusive eligibility, both to the *annual* and general Conferences. This cuts the *people* off from all representation in any case, and is the most anti-republican feature to be found in any church, except the Catholic.

3. The preachers arrogate to themselves, the exclusive and unlimited power to *legislate* for the whole church, in matters of doctrine, discipline and forms of worship. They can change and revise every item of *doctrine and discipline*, at pleasure, and no lay man, or local preacher can have a word to say in it!! The Discipline claims *one exception*, which relates to doctrine, but cannot the same power that put the exception there, take it away?

4th. The exclusive right to sit in judgment on the moral conduct of travelling preachers. In the trial of preachers the people can have no voice. They thus place themselves above and independent of the people.

5th. The preachers claim the exclusive right of appointing all committees for the lay members, without the power on the part of the accused, to challenge any member of the jury though he could prove him his bitterest enemy! Is not this despotism and oppression?

6. The preachers claim the exclusive right to conduct and control the Book concern and appropriate its immense profits, to their own benefit. See Discipline part 2, Sec. 8. Dr. Musgrove shows in his policy of the Meth. Ch. p. 121. that the nett capital of that ch. in 1842, after the great fire, was more than \$600,000, and the yearly profits nearly \$40,000, in a year that was most disastrous to its success. Its yearly profits are not far from \$80,000 *This is the preachers purse.*

7. The preachers arrogate to themselves the exclusive right of eligibility to the editorship of the periodicals of their church, local preachers and laymen are excluded by the discipline!

8. They claim the exclusive right to hold and control all the Meeting houses and parsonages of the church and to say who *shall*, and who *shall not*, occupy them, without consulting the wishes of the laity who built them. See the case of Mr. Green's church, Brooklyn, N. Y. where the society was turned out of their own church, by their bishop, which they had built with their own money locked upon them!

9th. The preachers claim the exclusive right to *fix their own salary(!)*—that is the amount which they may retain of their collections, and receive dividends from the several funds.

And 10. We may add there is a rule in the Discipline, ch. 4, sec. 3, which positively interferes with the liberty of speech and of the press. It gives the preacher the power of silencing every inquiry into the nature of the government, or into their own acts of *mal-administration!* Read it. The wonder of the age is, how can republicans, free, republican Americans submit to such a dynasty. How can American christians consent to be Methodists, and those who love a republican government, submit to what Dr. Coke justly terms a *spiritual arbitrary aristocracy!* It is a system of govern-

ment opposed to the whole spirit and genius of the gospel, *unnatural, unscriptural and unrighteous*, for it trenches upon man's inalienable rights. It exalts a few to authority and power and makes subjects of the *unrepresented* multitude. How can you tamely submit to a government in which you are not allowed to have a voice? Is it not for this the nations of the earth are now baring their breasts to the cannon, and pouring forth their blood like water? How can you consent to live under or lend your influence to support, a church in which you can have no vote or voice in the administration of its government, or worship? where your wishes are not regarded in the choice of your minister, and whom you cannot dismiss if an unprofitable or even wicked man? How can you consent to unite with a society in which you are allowed no voice in saying who shall be admitted, and in which you can have no power to exclude an unchristian man, but must in all things bow to the *beck* of some spiritual lordling?

Now reader, read the axioms a few pages back, and say is not the Methodist system despotic and oppressive? Now compare it with the characteristics of the New Testament churches and say is it like them? Can it then be properly called a regular church of christ? *It requires none but unregenerated members!!* Read Discipline ch. 1, sec. 4, "There is only one condition required—a desire to flee from the wrath to come and to be saved from their sins" &c! Can a society requiring nothing save a *desire* to be saved, be justly called a church of christ? Impossible!

What privileges have you, what rights can you enjoy in a Methodist society, that belong to American freemen? A voice in the government? No. The right of *suffrage* in the regulations of the church? No. In the reception of members? No. In the exclusion of members? No. In the *choice* of a preacher? No. In the election of officers? No, no, all these preachers claim to do for you, and whether you are pleased or displeased, you must submit or the lordlings can exclude you! Do not American christians prize their spiritual and religious, rights and privileges as highly as they do their *political* rights. Oh, *shame*, shame on the spirit that does not! Our fathers perished before the cannon's mouth, before they would be ruled without the right of representation, while thousands of their children will consent to spiritual domination the most unjust and oppressive, without resistance or even an objection!!! Reader think of this subject.

CAN PRESBYTERIAN SOCIETIES JUSTLY CLAIM TO BE THE CHURCHES OF CHRIST? The peculiar organization of Presbyterianism was invented by John Calvin in the year 1545, before which date the records of history and revelation may be brought in vain for its like or warrant,—it is "*sui generis*." The outlines of it are, 1. Four or five rulers over the church are appointed *for life*, called ruling elders, who together with the minister constitute the *session*. This session appointed for life, has the entire jurisdiction over the church, receiving and excluding members, &c. independent of the popular voice. The Presbytery consists of all ministers and one of these rulers from each session. The synod is a convention of all the Presbyteries. The General Assembly is a representation from all the Presbyteries. The laity are, therefore, subject to the laws of this many headed jurisdiction, without the shadow of a *representation*! And yet they are told by their preachers that this clerical Oligarchy, is the very quintessence of Republicanism! That they bask in its meridian glory! Only look at it. The session governs the *church*, the synod governs the *session*, the Presbytery governs the *synod*, and the Assembly governs the Presbytery and therefore, the clergy of the Assembly elected, not by the church, but by the clergy in Presbyteries, govern the *church*, and in what we ask are the people allowed to exercise their inalienable rights? Look into the Bible and point to the chapter in which we find the outlines of such a hydra-headed jurisdiction. It is not to be found, but is in direct antagonism with the genius of the gospel, the spirit of religion and wholly irreconcilable with every principle of republicanism. We have no such jurisdiction, neither have the churches of God. The editor of the Zion's Advocate, (Methodist) speaks of the claims of Presbyterians to republicanism as follows, (show it to every Methodist in the land,)

"The Presbyterian church claims her government, and even the conventional regulations by which she is controlled not from the will of the people, but of *divine right*

and appointment." He then quotes the 31st chap. of the confession, which asserts that it belongs to the *overseers and other rulers*, by *virtue of their office and power which christ hath given them*, to convene assemblies, synods and councils for the government of the church, and remarks—

"According to this canon of their church, *the people*" call no assemblies, and appoint no Synods. They have neither lot nor part in the matter. They have no representation—no control whatever. Let the jurist or profound statesman point out the *republicanism* of the system. It is not there. "The thing is naked despotism!"—Look at it. 1st. It claims that the "*Lord Jesus*," in the exercise of a "*kingly power*," has "*appointed* this government *in the hands of church officers*." 2d. That "*by virtue of their office*," these officers *only*, have the power to call assemblies, appoint Synods, and meet in them! 3d. That this power of office is a "power which Christ hath given them," directly. In this system then, all the powers, legislative, judicial and executive, are above and beyond the power and control of the people, and belong *exclusively* to "*the overseers and other rulers of the church*," who govern the people "*by virtue*" of offices derived from God. Hence, the *Bishops* and *ruling Elders* claim their tenure of office as of *Divine right*, and not from any virtue of power delegated by the people. They, therefore, deny that their power of office is derived from the popular will, or that they are in any sense amenable to the people either for the power or tenure of office.

To sustain the foregoing arguments, we refer the reader to the Confession, page 368. "The offices of ruling Elder and deacon are both perpetual and cannot be laid aside at pleasure. No person can be divested of either office but by deposition." This hypothesis fixes the tenure of office for life. On the republican plan, the power of office, which is delegated, continues for one, two, four, or six years. On the Presbyterian plan it is "*PERPETUAL*," and can only cease to exist by "*DEPOSITION*." Where are its *republican* features? On the republican plan, an officer may resign "*at pleasure*." A Presbyterian ecclesiastical office-holder cannot lay aside his office "*AT PLEASURE*!" Strange Republic, this. But it is Geneva like! According to the Confession, assemblies, synods and councils are "*IMPERIAL*!" For they are composed of the same *ORDERS* of men who sit in them "*by virtue*" of offices derived from God."

Such is the opinion of one of the most distinguished writers of the Methodist church, and now we add the opinion of one of the editors of the Nashville Christian Advocate, which will have its full weight with every loyal Methodist:

"It has always been a matter of surprise to us to hear Presbyterians boast of the Republicanism of their church government, as though there was any similarity between their doctrines and forms and the laws and constitution of the American Republic, and as though Presbyterians everywhere, and at all times, had been opposed to a connection between Church and State,

"Did not Presbyterians seek to establish their religion in Scotland, and succeed in the measure? And did they not seek to monopolize the religious institutions of this country in the New England colonies? Did they not banish, whip, and hang the Quakers and Anabaptists in the early settlement of this country?"

And yet this editor impresses upon his own priest-ruled and priest-ridden people, that John Wesley, notwithstanding his declaration to the contrary, was almost a martyr in his devotion to republican principles for his church and state, and that Wesley's Methodism is the downiest pillow of republicanism!!

But the Presbyterian sect has ever been an intolerant and persecuting party, and its *infancy was baptized in blood*. We could easily fill this tract with instances of the most horrid martyrdoms of baptists by Presbyterians. This subject will be taken up hereafter.\* About the year 1525, Switzerland was brought under Presbyterian influence by the united labors of Zwingli and Calvin. The church soon became united with state, and Presbyterianism went forth with sword and flame to exterminate the anabaptists. In 1525 they passed a decree fining every baptist one *mark* for refusing to sprinkle his infant! But growing more intolerant as they become stronger, in 1530 they passed a decree of imprisonment and death upon all baptists found in the cantons. See Benedict, p. 86. Under this law *multitudes* were put to death, "*Not men only, but the wo-*



men and children, says the historian, were equally victims of this Protestant intolerance. They used the same prisons which the Catholics had formerly used, and females, in all the trying conditions peculiar to their sex, after being chased like criminals, were doomed to long confinement, loaded with chains, and made to suffer the tortures of the rack!" "And thus they went on in the work of imprisonment, banishment and slaughter until they had driven most of the opposers of infant baptism from the Swiss cantons." This is but a faint picture of Presbyterianism in blood. Reader, can such a power, actuated by such a spirit, claim to be a church of christ? Will you say that the church of the merciful Redeemer was ever thus drunken with the blood of his own children? No the church of Christ never persecuted—never shed blood for opinions sake. We point to England, and to the history of New England, for the bloodstained foot prints of Presbyterianism. Its abodes has ever been the habitation of cruelty, and its rise and progress, until checked by our republican institutions, are marked with fines, stripes, imprisonment, the tortures of the rack, and martyrdom. It now is intolerant, ambitious, and seeking to monopolize every means to perpetuate itself at the expense of every sect. Its spirit is opposed and hostile to the republican principles of our government. The far reaching and intensely observing eye of Jefferson saw and deplored the progress of this sect. He looked upon the system as inimical to the perpetuity of our free institutions. Extracts from his letters to Dr. Cooper, and to Mr. Short will be read with interest, and duly appreciated by every republican.

In a letter to Dr. Cooper, dated Nov. 2d, 1822, he says, "The atmosphere of our country is unquestionably charged with a threatening cloud of fanaticism, lighter in some parts, denser in others, but too heavy in all. I had no idea, however, that in Pennsylvania, the cradle of toleration and freedom of religion, it could have risen to the height you describe. This must be owing to the growth of Presbyterianism. The blasphemy and absurdity of the five points of Calvin, and the impossibility of defending them, render their advocates impatient of reasoning, irritable and prone to denunciation."

Speaking of his own town he says, "In our village of Charlottesville there is a good degree of religion with a small spice only of fanaticism. We have four sects, but without either church or meeting house. The court house is the common temple, one Sunday in the month to each. Here Episcopalian and Presbyterian, Methodist and Baptist meet together; join in hymning their Maker, listen with attention and devotion to each others preachers, and mix in society with perfect harmony. It is not so in the districts where Presbyterianism prevails undividedly. Their ambition and tyranny would tolerate no rival if they had power. Systematical in grasping at an ascendancy over all other sects, they aim, like the Jesuits, at engrossing the education of the country, are hostile to every institution which they do not direct, and jealous at seeing others begin to attend at all to that object."

"In a letter to William Short he says, "The Presbyterian clergy are the loudest, the most intolerant of all sects; the most tyrannical and ambitious; ready at the word of the lawgiver, if such a word could now be obtained, to put the torch to the pile and to rekindle in this virgin hemisphere the flames in which their oracle, Calvin, consumed the poor Servetus, because he could not find in his Euclid the proposition which has demonstrated, that three are one and one is three, nor subscribe to that of Calvin, that magistrates have a right to exterminate all heretics to Calvinistic creed. They pant to re-establish by law that holy inquisition which they can now only infuse into public opinion."

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\*See a series of articles in the Tennessee Baptist commencing January 1850. Whom has the world persecuted?

## WHAT IS, AND WHAT IS NOT CHRISTIAN BAPTISM.

"Ye shall keep mine ordinances to walk therein." "Wo unto him who shall change the ordinances of God. The Lord shall exceedingly bless and multiply them who keep his ordinances."

"They continue this day according to thine ordinances." "But God be thanked, that ye have obeyed from the heart that form of doctrine which was delivered you." "The haughty people of the earth do LANGUISH because they have transgressed and changed the ordinances." When anything is added to or taken from an ordinance of God, it is no longer his ordinance, but an institution of man. When we take away the original design from baptism, we invent a new baptism.

All christians consider baptism an ordinance of Christ. If it be, we are bound by the most solemn obligations to preserve and observe it *just as* he delivered it. It would be the height of impiety and presumption in any one to change or vary it, one "jot or tittle," from the original form, or to add to or abate it a tithe or hair. It becomes then, every sincere follower of Christ, every one careful to obey that form of doctrine delivered, to inquire, What is christian baptism? Christ commanded his disciples to baptize all believers everywhere. What act did he command them to perform, when he enjoined it upon them to *baptize*? What is the meaning of the word *baptize*? There are many and conflicting opinions, and to guide every candid inquirer unto the truth is the object of this tract, which we pledge the reader shall be written in a christian spirit.

Pedobaptists are between two opposite theories and contradictory positions with reference to the signification of the term "baptize." The 1st class, at the head of which is Dr. Beecher, maintain that baptize is a *generic* term in its scriptural, although it is *specific* in ancient *classic* usage and means to *purify*,—that baptize and *purify* are *synonymous* terms, consequently as purification was performed by sprinkling, pouring or immersion, so christian baptism is valid when administered by any one of the three modes, but especially so, by *sprinkling*, as that was the most common form of purification!

The 2d class, equally large and respectable at the head of which stands Dr. S. Miller, maintain that in settling the mode of christian baptism, the native signification of the Greek word "*baptize*" is not to be considered, but, they maintain that the baptism of the Holy Ghost was a type of water baptism—indeed taught it "with *infallible certainty*," and christian baptism is a representation of that baptism or the communication of the Spirit's influence. Now, as to the choice of the particular figure of speech employed by the sacred writers, to describe the reception of the spirit's influence, there is a disagreement, and here this class divides into two other parties holding theories that mutually conflict with, and overthrow each other. The one side claim that *sprinkle* is the only proper figure to appropriate to their use, since the communication of the spirit's blessing is so strikingly expressed by *sprinkling*, as in Ezek. 36, 25; "Then will I sprinkle clean water upon you" &c. and Heb. 10, 22; "Having our hearts sprinkled from an evil conscience" &c. and also in 1 Peter 1, 2, where the blood of Christ is represented as *sprinkled* upon the heart, and various other passages. Some of their writers who advocate this theory, go so far as to repudiate any other mode as invalid, and one\* openly declares in one of his little works, that "John could not baptize in any other way than by *sprinkling*, without violating the law," again "*Sprinkling only* is the christian mode of baptism," again "the mode of baptism is not only thus clearly pointed out, but *the very part of the body* where the water is to be applied," and again, "immersion is no part of christian baptism; otherwise, the apostles were *bad men*, and not entitled to our confidence!" this is pretty high ground, but nothing to the following, "If Christ was baptized in any other way than by sprinkling, the Jews could with *perfect pro-*

priety, have rejected him and have been praiseworthy in so doing!!” See his tract p. 12. We are willing for candid pedobaptist christians to form their own opinion of such language. Other writers advocating the views of the party, that select *pouring* as the proper figure to be represented in water baptism, and take about as high and decided grounds for it as the former party for their sprinkling. One writer on this side says, “the spirit teaches with *infallible certainty* how the outward sign should be applied,” again “as God intended to represent the *all-essential*, (the baptism of the H. S.) by the use of the outward sign, there must be a fitness in the sign to represent and the thing signified—if there is a failure in this case, it is the first time Jehovah has ever failed to choose an appropriate type to represent an anti-type in his church.” He then proves that the spirit was poured out on the day of Pentecost, and says, “as the spirit is *poured* or shed forth, so was the blood and so *should the water*.” The sum of the above is that unless pouring be the *mode* of christian baptism, the Spirit does not teach the truth, and Jehovah himself is guilty of a failure in what he designed to represent! Now does not the reader see that christian baptism is crucified between these two theories, as its author was between two thieves? Are not all these pedobaptist theories, contradictory, and destructive of each other? If the first great party be right and the term means to purify, then sprinkling, pouring and immersion are equally proper and valid, which the sprinklers and pourers positively deny. If the sprinklers be right, the purifiers and pourers are on the wrong track, and are not baptized if poured upon or immersed, while purifiers and sprinklers are unbaptized if the pourers are correct. The reader can see that Pedobaptists are confounded by each other, and the utmost confusion prevails upon the mode which Christ designed should be observed. We can prove to every candid and thinking mind, that all their theories and positions are *wrong*. 1st. The argument from the position to *baptize* and to *purify* in the scriptures are synonymous, proves altogether too much, far more than its advocates will themselves receive, and is therefore good for *nothing*! Mark, those who assert that *baptize* means to *purify*, have no right to select *one, two or three* modes of purification and refuse all others, but must be willing to practice and receive for baptism *any mode* by which purification was performed. Should they do this, and they must or retreat from their position, we surmise that they will never be accused of *illiberality* or *exclusiveness*!! Now purification is represented and declared as accomplished, (1) by subjecting to *fire*. See Mal. 3, 4, and Matt. 3, 11. (2) by *winnowing*, see Matt. 3, 12 (3) by *washing*, Eph. 5, 26, (4) by *obeying the truth*, see 1 Pet. 1, 22; (his would do away with the water altogether, (5) by pouring, sprinkling, and bathing, see sacrificial purifications, (6) by *anointing* with oil upon the tip of the right ear, and the great toe of the right foot, see Levit. 14, 28, (7) by *touching* blood upon the tip of the ear and the great toe of the right foot, Lev. 14, 25, and in various other ways. Now it is known that certain ancient heretical sects used fire for the purpose of baptizing, and appealed to Matt. 3, 11; but will pedobaptists concede such a rite to be christian baptism? Would a ceremony of *anointing* like that described in Lev. 14; 28, 29, be acceptable to Presbyterians? These were modes of purification and the sufficiency of each, or any one of them to fulfill the design of baptism must be admitted, “or the ground that *any form of purification is adapted to answer the purpose of christian baptism, must be abandoned*! They have no right to choose one or two forms, and reject all the others, but as their argument proves too much, and their position is one by which none will abide when carried beyond three forms, i. e. pouring, sprinkling and immersion, it proves nothing for them, it is *fallacious* and worse than none as it betrays the weakness of their foundation for pouring or sprinkling.

2, The arguments of the other parties for either exclusive sprinkling or pouring are equally destructive,—prove too much—and are good for nothing.

The position taken by this party is, “that christian baptism represents the com-



munication of the Holy Spirit's influence, (which pedobaptists so erroneously style the Baptism of the Holy Ghost.) This is the common starting point of both sprinklers and pourers, but the communication of the spirit's influence being represented by various and different figures, they disagree as to which particular figure to fix upon to the exclusion of all the others! Now if we overthrow the starting point—the common position, the superstructure of both pouring and sprinkling dissolves like some unsubstantial pageant, or the baseless fabric of a vision leaving no trace behind. We say that these have no right to select one figure by which the spirit's influence is communicated to the heart, and reject all the others, while if all the figures are used too much is proved—and they are overthrown by their own argument, and “fall into a pit which their own hands have digged.”

Let us inquire, under what figure or by what acts is the impartation or reception of the Holy Spirit represented? 1st. Under the figure of *sprinkling*, see Ezek. 36; 25, Heb. 10; 22, and 1 Peter 1; 2, (2) by the figure of *pouring*, Joel, 2; 28, Acts 2, 17. (3) under the figure of anointing, John 2. 27. (4) by the *emission of breath*, see John 20; 22, (5) by *water springing up internally*, see John 4; 14, (would it not be difficult to represent this figure?) (6) under the figure of *drinking*, see John 4; 14, and 1 Cor. 12; 13—and Revelations, under the figure of *knocking*, see Rev. 3; 20. But will it be admitted by those who take this position that *any* one of these acts would answer the purpose of baptism! Would they anoint the tip of the right ear of a candidate or the great toe of his or her right foot and call it baptism? Or would they administer a glass of water, to the candidate and receive it for baptism? Would they breathe upon one, or knock on his or her chest and say in the name of God, baptize you? They would not, nor if we should judge by their writings, would they even allow immersion to be a christian mode, although they do declare that *the burying and planting spoken of in Romans 6; 4-5, and Col. 2: 12, is the baptism of the holy spirit!!* Each party chooses the figure that best pleases it, and utterly rejects all the others, while if their position be true we have seen that one is as appropriate as another, and thus they are *buried* under the ruins of their own habitations!! We say that all pedobaptists occupy one or the other of these positions, both conflicting and contradictory. We can confute them in another way. On the position of the purifiers, sprinklers, or pourers we might use with equal propriety, oil, air, fire, water, or blood as the element with, or in which to baptize, and select our mode from, burying, breathing, sprinkling, anointing, pouring, *purging, filling, drinking*, planting, knocking, or obeying the truth!! Surely pedobaptism is most accommodating, and suited to the most *fastidious*. But the upset of all the above is that water is the *only* element mentioned or allowed in the bible, and therefore, the above theories must be wrong. It is highly presumable if Christ selected *one* particular element, he might also one particular mode, indeed not all the above modes could be used with water, which must positively be the case if either the above theories be correct!! We have now seen that not *all* or *any one* of the above modes, can be christian baptism. The question again arises,

#### WHAT IS CHRISTIAN BAPTISM?

In seeking the answer to this, we shall present only one argument, and that will be drawn from the design and significance of the ordinance. All sects admit that baptism is a *commemorative ordinance*, and this granted, no art or sophistry can escape the conclusion, that it is a *specific act*, having *specific* significations! If commemorative, it is evident it was designed to represent some one or more facts, and in order to do this, some specific act must be observed, under all circumstances, as the *same* facts must always be represented. The significance of baptism is *two-fold*, *declarative*, and *symbolical*. In baptism the believer *professes* and *commemorates*.

One part then, has reference to the *subject* the other to the *author* of baptism.—In this respect it is like the Passover. It was a declaration of the Jews salvation in Egypt, and at the same time a type of Christ. Another illustration of the twofold significancy of ordinances, is the Lord's Supper. While it commemorates the death of Christ, in one view, in another, it represents him as the source of spiritual nourishment, and by it believers declare their dependence upon him.

1. *The act of baptism is to the subject a formal profession of the Christian religion.*—In this profession several other things are embraced and implied. (1) That the subject by the exercise of faith has received the gospel, embraced Christ as his savior and identifies himself with his cause. It is therefore said to be done *in the name of, or into Christ*, i. e. as his disciples or adherents as the Israelites were said to be baptized unto or (eis) *into* Moses, into a public acknowledgement of his authority and direction. That baptism is a public profession of submission to Christ, is seen from Gal. 3; 27, "As many of you as have been baptized into Christ have *put on Christ*." The apostle regarded it as a badge of discipleship, as the appointed means of professing *personal union with Christ*. It was for this reason that *faith* is uniformly required as a prerequisite, for by faith we are united, to Christ, and become the children of God, (Gal. 3; 26) and in our baptism we make profession of it to the world. We see then that baptism is not only an unnecessary rite when applied to the unconscious infant, but is deceitful—represents what is not true. (2) It is also styled "the answer of a good conscience toward God," implying a conscientious regard for the will of God "in all things whatsoever" he has commanded. The *test* of a good conscience is the correct translation of the term. It is to the subject a proof of genuine religion when he finds a perfect willingness in his heart feels it to be a pleasing duty to follow Christ in all his commands,—and scorns alleviation or something else more convenient or pleasing.—(3) The subject also professes an acknowledgment of the doctrine of the Trinity, being baptized in the name of the Father, Son and Holy Spirit, *one Lord*. (4) Being a profession of submission to the gospel it was used by the apostles as a *prerequisite of admission into the church*, Acts 2; 41, 47. We see that none were admitted but the previously baptized, 1 Cor. 1; 13, 17. Col. 2; 12, Eph. 4; 15. It became therefore a visible line of demarcation between the church and the world.

The spiritual change effected in the character of the believer upon his reception of the gospel, is also symbolically presented in baptism as *the washing away of sin*, see Acts, 22; 16. Baptism here was not intended to be presented as a means of removing the guilt of sin, since Saul was already a converted man. His enmity to the gospel had been previously subdued, and he himself constituted "a chosen vessel" to the Lord, and Ananias addressed him as a *christian brother*. The passage teaches that baptism is indicative of the washing away of sin, it is *symbolical* of the fact, or by a figure of speech called Metonymy, one thing is put for another the thing represented for the thing done. The apostle uses similar expressions when speaking of the Supper, see 1 Cor 11; 24, 25. Matt. 26; 26, 28, where the communicant is said to eat the body and flesh and drink the blood of Christ. One may and is as much warranted to declare that we eat the veritable flesh and drink the blood of Christ in the Supper, as that our sins are actually washed away in baptism. (3) Baptism is also a *symbolical* profession of DEATH and RESURRECTION—"death to sin and resurrection to newness of life." This is seen from Romans 6; 2-5, and Col. 2; 12. To declare and represent the fact that we are dead to sin, and the allurements of the world and its pleasures, we are buried in our baptism as the dead are buried in the grave. With this death is associated in the symbolical language of baptism a *resurrection to a new and spiritual life*. "In these passa-

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\*Dr. A. Campbell, late Presbyterian Minister at Jackson Tenn. see his *tract* on baptism.

ges we are taught that as there is in baptism a likeness or representation of death, so also of a resurrection—that as there is a burial, so there is a rising again and that this is expressive of an obligation to walk in newness of life.” As the christian has passed from death unto life, as he has emerged from a state of moral darkness to the enjoyment of spiritual light, as he has new views, new principles of action, new sources of happiness, new objects of pursuit, nothing could be more expressive of the change, than the figure of resurrection, or emerging into a new state of being.—Chalmers in his Notes on Romans, has clearly brought out the meaning. He says, “Jesus Christ by his death underwent this sort of baptism,—even immersion under the surface of the ground, whence he soon emerged again by his resurrection. We by being baptized into his death, are conceived to have made a similar translation; in the act of descending under the water of baptism, to have resigned an old life, and in the act of ascending, to emerge into a second, or new life. Now, if Dr. Chalmers be correct, if baptism be a symbolical profession of death and resurrection, as all commentators of any note are agreed, then there is but one mode that will present this significance—immersion, in which the subject is *buried and raised again*.—We now notice the *commemorative* part of baptism, which has reference to Christ.

It commemorates or is a witness, of the *death and resurrection of Christ*. In John 5; 8, “water” is said to be one of three witnesses, testifying to the fact that eternal life is in Jesus Christ,—in the gospel of Christ. Now these three witnesses bear testimony to the *three facts* upon which the gospel rests, or which Paul declares to be the gospel by which we are saved, see 1 Cor. 15; 15, 18. “Moreover brethren I declare unto you the gospel \*\* by which ye are saved \*\* how that Christ *died*, that he was *buried*, and that he *rose again* the third day, &c.” Now the *blood* of the Supper is a standing witness to his *death*, and the *water* of baptism, a faithful and striking witness to the Saviour’s *death and resurrection*, while the spirit bears witness in every believer’s heart, in his baptism,—how often have we seen him rejoice as when he first found Christ, and as often as he eats the Supper discerning only the Lord’s body, is his soul made in the love of that Saviour whose sufferings and death he shows forth!\*

Unless the water be a witness of the burial and resurrection of Christ, the ingenuity of man if put to the torture might seek in vain to make sense and harmony of these passages. 2. That the symbolical language of baptism has reference to the burial and resurrection of Christ is also clearly brought to view in Rom. 6; 3, 5, (please read it.) The subject is not merely buried, he professes to be buried *with Christ*, to be baptized into *his death*, or into conformity to *him*, with respect to death. He is planted in his baptism *in the likeness of his death*, (5th verse turn to it) what language could be more explicit—mark it, planted in the *likeness*, in the *representation of his death*! He rises *with him*. Baptism is to him the answer of a good conscience towards God as connected with the resurrection of Christ. Read 1st Peter 3; 21. He thus, in being baptized, distinctly recognises the fact that Jesus has died, and risen again and that on this account he has been enabled to die to sin, and to rise to newness of life. He professes his obligation to be spiritually conformed to the death and resurrection of his Lord.” The three great facts which lie at the foundation of Christianity, and which are the only ground of our hope of salvation, are thus, whenever the ordinance is properly administered, distinctly presented to view. The ordinance of baptism as instituted by Christ is the most *expressive* and *impressive* ceremony and exercise of our holy religion, and scores and hundreds of sinners yearly acknowledge conviction when witnessing the rite.

The fact so clearly brought to view in Col 2; 12, Rom. 6; 3, 5, that in baptism there is an emblematical profession of faith in the death and resurrection of Christ, appears to have been, in the first ages universally understood and acknowledged.

IGNATIUS, says “Baptism was given to set forth the death of our Lord.”



JUSTIN MARTYR, who lived in the year 140, says "We represent our Lord's sufferings and resurrection by baptism in a pool."

BASIL, "There is but one death for the world, and one resurrection from the dead, of which baptism is a type."

AMBROSE, "Baptism is a pledge and figure of the resurrection." The great master spirits of the Reformation add the weight of their testimony to the fact, that baptism was intended to represent death and resurrection.

*Martin Luther* says, "That the minister dippeth the child into the water signifies death, that he again bringeth him out of it, signifieth life. So Paul explains it, (Rom. 6:) Being moved by this reason, I would have those that are to be baptized, to be entirely immersed as the word imports and the mystery signifies." See *Luther's Minor Catechism*.

It should be remembered that the great body of divines of every age agree, that baptism is commemorative of the burial and resurrection of Christ.

1. WITSEUS. "Immersion represents the death and burial of Christ, emersion out of water exhibits an image of His resurrection.

2. DR. R. NEWTON. Baptism was usually performed by dipping the whole body under water to represent the death, burial and resurrection of Christ together.

3. RICHARD BAXTER, known as the author of the "*Saints Rest*." "In our baptism we are dipped under the water, as signifying our covenant profession, that as he was buried for sin, we are dead to sin. They [your lusts] are dead and buried with him, for so your baptism signifies, in which you are put under the water, to signify and profess, that your old man is dead and buried. Note in Col. 2: 11, 12, 13, that the putting of the body under the water did signify our burial with Christ and the death or the putting off of our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament." To substantiate the same idea, and clearly establish the meaning of those passages we can quote Dr. Goodwin, Bishop Patrick, Scudder, Gehardus, Marshall, Ross, Buddeus, Dr. Whitby, Bishop Hall, Pictius, Grotius, Burkitt, Limborch, Stapperns, Archbishop Leighton, Dr. Manton, Vossius, Dr. Cave, Bishop Fowler, Dr. Samuel Clarke, Dr. Hammond, Dr. Wells, Dr. Barrow, Dr. J. Edwards, P. Martyn, Dr. Scott, and a host of others. Booth has produced 75, all *pedobaptist* divines of the first class, who assert that baptism symbolically represents the burial and resurrection of Christ. It does seem that every candid *pedobaptist* must and will admit this. Unless those passages teach it they are unmeaning, or beyond the comprehension of human intellect.

Now, if the design of baptism be, for us to profess our death to sin, and resurrection to a new life—and to represent in a figure the burial and resurrection of Christ, all discussion of the mode of the ordinance is at an end, no action but immersion will signify it. No part of the significance of baptism can be preserved in either *pouring* or *sprinkling*! Here is our impregnable position, the rocky Gibraltar of our defence! Upon this argument we are willing to rest the issue of the question, and with it and *it alone* are able and willing to meet the combined forces of purifiers, pourers and sprinklers—the whole PEDOBAPTIST ARMADA, in decisive rencountre. Although Baptists have other arguments, plain, positive passages of scripture equally as conclusive, yet they could all be given up without sustaining material injury if only this one remain. The question with which every discussion of the mode of baptism should be commenced is, WHAT IS THE DESIGN OF BAPTISM—WHAT WAS IT INTENDED TO REPRESENT? If the burial and resurrection of Christ, as well as our death to sin and resurrection to a newness of life, then are the actions forever and immovably fixed, they must be immersion and emersion—a going down under and a coming up out of water. This, and this *alone*, is the baptism that Christ instituted, and anything, everything else is not baptism.

"God in the beginning made man upright, but he has sought out many inventions" Christ in the beginning appointed but "one baptism," but man has invented many—as pouring, and sprinkling, and papping, and moistening, and wetting, and crossing, &c., all the products of his inventive genius, and with these he seeks to displace, for sake of *conscience* or *decency*, an original ordinance of Christ! His rebuke should be, "what God hath cleansed and appointed, that call not thou common or unclean."

We have other unanswerable arguments.

1. The argument drawn from the native signification of the Greek word "Baptize," Its primitive and native signification is to dip or immerse. No Greek lexicon can be found that presumes to give any other primary definition.

2. The argument drawn from the N. T. baptisms.—John took the multitude to the largest stream in Judea, to Jordan—and when he preached to another tribe, he went to Enon *because there was much water*. Philip and the Eunuch drove on until they came to a *certain water*, from which we infer a considerable body—or a stream well known. If a few drops were sufficient would John have resorted to Jordan or Enon, or Phillip taken the Eunuch down *into* the water?

3. The argument from the positive declaration of scripture in the descriptions of baptism. John baptized "in Jordan" and "in the river of Jordan, Mark 1. Jesus went up straightway out of the water, Matt. 3, Philip and the Eunuch went down into the water, and came up out of it.

4. The argument drawn from the figurative sense of baptism, (1.) The overwhelming sufferings of Christ are called baptism, (2.) Israel was baptized in the Red Sea. Putting the disciples under the influence of the Holy Ghost is called baptism.

In fine, no man of common sense who can read, need be in the least doubt as to the mode of baptism, and he never would be unless misled by those already in error, and whose prejudices and biases are too strong to allow them the proper use of their judgment and reason. No man, woman or child, from reading the New Testament without note or prompter in hand, would any more get the idea of pouring or sprinkling for christian baptism, than of cataacts in the moon, or that babes and sucklings should be christened!

We are now ready to answer the question in full what constitutes christian baptism? We say 1st a proper subject—a believer. 2d A proper design—the representation of the burial and resurrection of Christ. 3d A proper mode or action—immersion and emersion. 4th We now add a proper administrator—he must be himself a believer, and properly baptized—and acting for a gospel church. Can a man give what he himself has not? Is that man who teaches and practices the inventions of men as of equal validity with the institutions of God, a fit man to baptize? But above all, what follower of Christ would submit to be immersed by a man who could revile and ridicule immersion, and denounce it as unscriptural and *indecent* and yet willing to perform it in the name of his God? Reader are you a pedobaptist? Will you read this little tract through once more before you lay it down? Then answer a few questions, 1. Have not Baptists in all ages aged upon one mode of Baptism, and that immersion? 2. Have not pedobaptists always been, and are they not now in disagreement about what mode to adopt? 3. Are not their theories conflicting? 4. Is there a denomination or Christian sect in the world, that would reject you on account of your Baptism, if you had been immersed with the proper design? Do they not all, then, acknowledge the validity of immersion—while they disagree about all others? May God lead us into all truth.

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